LETTERS

FROM

EDINBURGH;

Written in the Years 1774 and 1775:

CONTAINING

SOME OBSERVATIONS

ON THE

Diverſions, Cuſtoms, Manners, *and* Laws,

OF THE

SCOTCH NATION,

DURING A SIX MONTHS RESIDENCE IN EDINBURGH.

IN TWO VOLUMES.

Non hic centauros, non gorgona, harpyaſque
Invenies, Hominem pagina noſtra ſapit.

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LETTER XXV.

On the College of Edinburgh, &c.

To Dr. M. at Oxford.

Edinburgh, March 13, 1775.

I Received your obliging and polite letter from the Univerſity; and am very happy to find, that our friend M. D—— has had the ſucceſs which I am ſenſible he merited, both as a ſcholar and a gentleman. Happy would the world be if every man, who had as much learning, was equally fortunate; and I think I may ſay, happy would it be for the Univerſity of Oxford, if the inſtruction of the riſing generation was ever committed to the care of thoſe, who are as worthy of ſetting them an example of civility and good manners, as of morality and virtue. I muſt own that, in this reſpect, the Profeſſors of the College of Edinburgh ſhine conſpicuous: and though all of them

are men of letters, and ſkilled in the ſciences they profeſs, they are not leſs acquainted with the world, and with polite behaviour, than with polite literature.

The College is a very ancient and irregular building, conſiſting of three courts on different planes, which are ſmall, and contain rooms for the Profeſſors to read their lectures. I do not find any of the Profeſſors inhabit the College, except the Principal, who lives in a houſe which ſtands where formerly was ſituated the houſe of the Provoſt of the Kirk of Field, blown up by gunpowder A. D. 1567, to conceal the murder of Henry huſband to Queen Mary.

As being the foundation of the Citizens, the College is in the patronage of the Magiſtrates and Town Council of Edinburgh; who as Curators, have the management of its revenues. Oliver Cromwel, A. D. 1658, gave towards its ſupport an Annuity of two hundred pounds ſterling; and the whole annual expences of it amount to 2000l. The poor Students, who reſemble the Scholars in our Univerſities, are fifty-one in number; they have different ſums allowed them, and five

five of them have ten pounds a year: they wear no gowns, and have no marks of diſtinction, as at Glaſgow and St. Andrews.

The Library is well furniſhed with books in variety of languages and ſciences. There is a picture in it of Lord Napier of Marcheſton, the celebrated inventor of the logarithms and a very curious copy of a double-faced letter, written by Cardinal Richelieu to the Embaſſador of France at Rome, concerning a Benedictine Monk, which implies either the beſt or the moſt villainous character.

In this, as in all the other Colleges of Scotland, till of late, were only taught Divinity, School-philoſophy, Mathematics, and Languages: but in the laſt reigns, the number of Profeſſors was ſo augmented, that nothing is wanting to form a complete academical education; ſince all the liberal arts are taught as in the other celebrated univerſities in Europe. Divinity, Church Hiſtory, Civil Law, the Law of Nature and Nations, and Scotch Law, Anatomy, Theory of Phyſic, Practice of Phyſic, Chymiſtry, Botany, Mathematics, Univerſal Hiſtory, Natural Philoſophy,

Logic, Metaphyſics, and Ethics, Greek, Latin, and Hebrew languages, have each their reſpective Profeſſor; and as the ſciences of Divinity and Mathematics, and the Greek tongue have two Profeſſors, the number of the whole amounts to twenty-one, and the ſciences taught by them eighteen. Their ſalaries are different; the largeſt is that of the Profeſſor of the Law of Nature and Nations, being one hundred and fifty pounds, and the loweſt is thirty-three pounds ſterling: but the number of ſtudents that frequent the College amply recompenſe them for the trouble and expence of lectures.

As the Univerſity of Edinburgh is celebrated throughout Europe for its inſtruction in particular branches of philoſophy and literature, the number of young perſons that crowd here from different countries is prodigious, and the profit ariſing from them is ſenſibly perceived through all Scotland, as they contribute to the ſupport of many thouſands of its inhabitants, in ſupplying either their neceſſities or luxury by their manufactures and induſtry. They are under no reſtraint from the College, but have lodgings in the City. In general they are very

ry extravagant, eſpecially thoſe from Ireland, who too often forſake the calm, retired paths of learning and ſcience, to revel in the public ſcenes of diſſipation and debauchery. But the ſtudents who are natives of this country, preſent a different picture. The miſerable holes which ſome of them inhabit, their abſtemiouſneſs and parſimony, their conſtant attendance to ſtudy, their indefatigable induſtry, even border on romance. They ſeem to look on learning as a diverſion, and when they have once rouſed her from her abſtruſe and concealed haunts, never quit her footſteps, till they have purſued her to the covert. But, in general, they apply themſelves to too many of the Profeſſors, to pay a proper attention to each; and their exceſſive earneſtneſs to obtain an univerſal knowledge, hinders them from gaining that proficiency in any one ſcience, which ought to be the object of great minds. I take this to be one reaſon of that mediocrity of learning which Dr. Johnſon ſpeaks of in his Tour, and which is to be found in every part of Scotland. For, as the lectures of the Profeſſors are open to every one, and the expence of attending them very trifling, it is in the power of almoſt every tradeſ-

man to furniſh his ſon with that inſtruction which is moſt adapted to his taſte or capacity, and is the reaſon why the middle degree of people are not in ſuch a ſtate of ignorance as in England and in other countries. On the contrary, the eaſy acceſs to the lectures is an inducement to thoſe whoſe fortune and circumſtances can ſupport the expence, to attend ſo many, that the knowledge whieh they acquire muſt be imperfect and ſuperficial.

The College of Edinburgh does not differ more from the Univerſities of England in any reſpect than in this; that every age and every rank have a liberty of chooſing ſuch lectures as are moſt ſuited to their inclination, pleaſures, or purſuits in life; whereas, at Oxford and Cambridge, a young man is no ſooner inliſted under the banners of *alma mater*, but he is compelled to liſten to ſciences for which he has no taſte, neglects thoſe ſtudies to which his genius points, and by the time he arrives at that age when ſerious thoughts and calm reflection ſhould diſcloſe the pleaſures of reaſon and philoſophy, he is obliged to behold them with

with contempt and diſdain, becauſe he finds them the objects of ſtriplings and ſchoolboys.

I remain yours ſincerely.

LETTER XXVI.

On the Lectures of the College; Mode of reading them; and Obſervations on ſome of the Profeſſors of the College.

To the Reverend Dr. M——, at Oxford.

Edinburgh, March 15, 1775.

DEAR SIR,

AS I am not one of thoſe perſons who affect to ſtand on punctilio at any time; it would be unpardonable in me to wait the arrival of an anſwer to my laſt letter; when I am ſufficiently conſcious your time is never employed to ſo little purpoſe as in writing to me; and my own never ſo well, as in teſtifying my gratitude for the innumerable obligations I lie under to your friendſhip.

Since

Since my laſt, I may almoſt ſay I am again commenced Academician: I have attended ſome of the Profeſſors Lectures, and find in them ſo much entertainment, that I propoſe, for the future, ſpending ſome hours with them every day. But I cannot ſay that they are the moſt agreeable companions; the Scotch ſtudents not being ſo remarkable for their cleanlineſs and politeneſs as for their poverty, famine, and ſcience.

I believe, I before omitted giving you any information concerning the mode of reading lectures: I muſt juſt tell you, therefore, that each Profeſſor has his room or theatre; which is ſurrounded by benches, that have deſks before them for the ſtudents to write and take notes; and the Profeſſor ſtands, or is ſeated, in the middle, as is beſt adapted to the purport of his lecture. Moſt of the Profeſſors wear gowns like thoſe of our Univerſities; and their lecture, in general, laſts about three quarters of an hour.

As the College of Edinburgh has for many years been celebrated throughout Europe for its inſtruction in Phyſic, and the ſciences which belong to it; you can-

not but imagine that the greateſt care is taken in the appointment of perſons to the chair of thoſe profeſſorſhips which relate to this branch of knowledge; and indeed the electors gain great credit in the choice of all, there not being one who is not remarkable for his learning and abilities. The theory of Phyſic, Chemiſtry, and Anatomy, have Dr. Cullen, Dr. Black, and Dr. Munro: who are not more conſpicuous for their ſkill in their profeſſion, than for their knowledge of Philoſphy and Mankind. But as the merit of theſe learned men muſt be as well known to you as to the reſt of the world, who are at all acquainted with the ſphere of literature; it would be needleſs for me to add my poor pittance of praiſe to characters which bear the ſtamp of general approbation. I ſhall only ſpeak of them, therefore, as perſons appointed to convey to the minds of youth that part of ſcience which they profeſs, and of their manner of reading their lectures. In this laſt particular, I wiſh I could ſay as much in commendation of Dr. Cullen, as of many others: a dryneſs and inſipidity in his delivery, with a want of energy in his manner, too often renders his lectures, which have every other merit,

rit, dull and unintereſting: but at the ſame time it muſt be acknowledged that his wonderful penetration and ſagacity, his clearneſs and perſpicuity, his profound knowledge of the myſteries of his profeſſion, make him the moſt qualified to inſtruct, and amply recompenſe any other deficency.

The Profeſſor of Chemiſtry is too diffident of the juſtneſs of his expreſſion ever to appear an Orator: he is ſo conciſe in his ſentences, and at the ſame time abounds in ſuch a profuſion of ideas, that it is with the greateſt difficulty he can find words ſatisfactory to himſelf: which might make many people imagine that he is ignorant of language. Indeed, ſometimes he is at ſuch a loſs to explain his meaning, that he is obliged to make a long pauſe in his lecture; but when once his expreſſion breaks forth, its propriety and ſtrength more than reward your expectation: and no Chemiſt was ever more ſucceſsful in his experiments than Dr. Black.

The Profeſſor of Anatomy is the moſt frequented of any of the Profeſſors; as it is neceſſary for all the votaries of Eſculapius

cularius to have a competent knowledge of this, as the foundation and groundwork of the other parts of Phyſic. Dr. Monro has all the advantages of a great Orator, full of ſtrength and force in his expreſſion, round and manly in his periods, emphatical and bold in his manner of delivery: he particularly avoids that familiarity, which too many of the Profeſſors are apt to fall into in their lectures, and which ſeems to degrade their dignity by giving them the air of common converſation: and from this reaſon he appears to many to excel more in the phyſiological than in any other part of Anatomy; for the proper explanation of which an inferior manner might be better accommodated.

But before I quit this ſubject, I muſt not forget the Profeſſor of Rhetoric; who, of all others, though perhaps not the moſt attended, claims the regard and obſervation of the polite ſcholar. The harmony of his diction, the elegance and ſagacity of his criticiſms, the proper modulation of his voice, the ſpirit and fire of his imagination, all conſpire to make him that Orator which he wiſhes to make his pupils. I need ſay nothing further in commendation

commendation of Dr. Blair, than that all his lectures are compoſed in the ſame graceful ſtyle, the ſame ſweetneſs of language, the ſame vivacity of thought and nervous manlineſs, which is to be found in his "Eſſay on "the Poems of Oſcian," and which does not do him more credit as a ſcholar, than as a man.

I have mentioned theſe Profeſſors to you, as in general they are more known in the learned world than many of the others; but indeed moſt of them are equally great and meritorious in their reſpective offices: and I really believe, there is no part of the world where ſo general an education can be obtained as in Edinburgh. I muſt ſay (and I flatter myſelf you will pardon my impartiality) it is my opinion, were our Univerſities on this plan as to inſtruction, and, inſtead of that diſtinction of Tutors in different Colleges, a ſet of the moſt eminent Scholars were appointed to read lectures indiſcriminately to the whole, it would be a conſiderable ſtep towards the advancement of learning and literature.

The College of Edinburgh confers degrees as the Univerſities of England and Scotland

Scotland do: but no degree under a Doctor is of any eſtimation; which may be had as ſoon as the neceſſary inſtruction can be acquired, to paſs the proper examination.

Believe me yours ſincerely.

LETTER

LETTER XXVII.

On Edinburgh as a place of polite Education; with ſome Obſervations on their Trade, and Abilities for it.

To the Reverend Dr. M——, at Oxford.

Edinburgh, March 25, 1775.

DEAR SIR,

IN a former letter to you I have conſidered Edinburgh as a ſeat of learning, and peculiar for its inſtruction in the ſcience of Phyſic: but I can aſſure you, that the Graces alſo deign to viſit this northern climate; and by their frequent abode here, I ſhould imagine, do not find it too cold for their conſtitution.

There are few places where a polite education can be better acquired than in this City; and where the knowledge requiſite to form a Gentleman, and a Man of the World, can be ſooner obtained. It is

is one of the greateſt faults in our Univerſities, that ſo much attention and importance ſhould be given to ſtudies, which, perhaps, are of little uſe to a man in life, when either his fortune or dignity calls on him to exert his knowledge for the happineſs of his fellow-countrymen; and, on the contrary, that thoſe qualifications which make a man an amiable Friend, and an agreeable Companion, ſhould be held in contempt, or perfectly neglected. But here it is quite otherwiſe. Each attends that ſyſtem of Lectures which ſuit either his genius or intended purſuits, without reſtraint or compulſion. No particular ſtudy or ſcience is in higher eſtimation than another: all are taught; each has its votaries; and a proper portion of time is allotted to thoſe inferior qualifications, which we every day ſee aſſiſt the greater accompliſhments in the acquiſition of reputation and fortune. Hence it ariſes, that the Scotch in general have rather that kind of uſeful acquaintance with literature, which is ſo recommended in the *Cortegiano*, as procuring a man friends and eſteem; than any great and deep knowledge in one particular art or language. And hence it is, that we find them

them excelling the Engliſh as Courtiers, and Men of the World; becauſe they are always well ſtored with ſuch acquiſitions as render them more ſerviceable in ſociety; and from which the moſt common occaſions of life may reap ſome advantage.

Beſides the modern Languages, Muſic, Painting, Fencing, Riding, and Dancing, are all taught here in ſome degree of perfection: and manly exerciſes are admired and encouraged. I remember the celebrated Author whom I before mentioned, makes a ſkill in wreſtling and throwing the coits, and in ſuch other low amuſements, abſolutely neceſſary to complete the character of his accompliſhed Gentleman. On this account, becauſe his grand deſign being to make himſelf agreeable, and to be "all things to all men," the method to accompliſh this deſign, was to obtain a knowledge, not only in thoſe things which were uſeful and profitable, but likewiſe in thoſe leſſer accompliſhments which have acquired a reputation from the caprice or genius of different ranks of mankind.

The Royal Academy for Fencing and Riding

Riding is always ſupplied with one of the beſt maſters; who at preſent is one Angelo Tremermondo, an Italian; and, one would conjecture from his name, from the confines of Mount Veſuvius. The Riding-houſe is a large and ſpacious building, admirably adapted to the purpoſe, and of great benefit to the ſtudents; who, in the ſhorteſt time poſſible, have the advantage of taking theſe wholeſome exerciſes. It is particularly neceſſary in this City, as the riding on the roads about Edinburgh is exceedingly diſagreeable and inconvenient: as they are all paved like the *Pavée* in France, and no part left for the horſes on each ſide. The inhabitants of the City are obliged to drive or ride on the ſands at Leith, or Muſsleborough; which are at leaſt three miles diſtant, and too far for the young candidate for literary fame conſtantly to frequent; as it would exhauſt too much of his time from recreations of more important conſequence.

As I am on the ſubject of Riding, I muſt juſt make one obſervation, that the Scotch are exceedingly ignorant of horſes, and the care and management of them. They

They have no idea of any thing beyond a Galloway or a ſtrong, ſlow cart-horſe; and what they look on as hunters, are little better. The thorough-bred, ſinewy racer, which is now ſo common in England, is here a phænomenon. They have no genius or taſte for riding, nor is it at all encouraged, except in the *Manege*. It is true, indeed, their country is but ill ſuited to hunting; which is the reaſon that it is not worth while breeding that ſpecies of horſe; and ſince their principal races are on the ſands, on which four miles are equivalent to five on the turf, ſpeed muſt always yield the victory to ſtrength.

The Scotch are more fond of fencing than riding, and in general excel in it. But their greateſt talent ſeems to be in acquiring the knowledge of, and ſpeaking foreign languages; which they do with much greater facility than our countrymen. They read alſo the Latin after the manner of the French, and other nations on the Continent; in which they find much advantage in travelling, as they can be always underſtood, if they are at a loſs to explain themſelves in the language of the country.

There

There are few of the middle rank of men in this nation but what are in ſome degree acquainted with the Latin tongue, as it is taught in almoſt all the common ſchools; and I believe there are ſeveral branches of buſineſs that find the advantage of it, though trade in general does not ſeem to flouriſh amongſt them; and I fear it will ſtill decreaſe, if the cuſtom of emigrating to America continues ſo much in faſhion. I find even now, that Scotland runs every year ſomewhat in debt, by importing ſo much beyond its exportation; which being to be drawn out in coin, will be a certain, ſlow conſumption of the treaſure of the kingdom, unleſs remedied by ſumptuary laws, or examples for leſſening the importation of foreign commodities, or elſe by induſtry for increaſing the native, which are either conſumed at home, or carried abroad. Two of the greateſt ſources of wealth to this people, is the fiſhing trade, and the linen; which they ought to promote by every exertion in their power; the one to keep their money at home, the other to bring in more from abroad.

But on the whole, I do not think the natives

natives of this country calculated for trade, not from their education, but from their natural diſpoſitions and abilities. They want that dull and perſevering genius, that averſion to nobler purſuits, which is the characteriſtic of the Dutch nation. They have a certain ambition implanted in their nature to know more, and appear greater in the eye of the world, than is expected from them; and have (I muſt call it) ſuch a ridiculous reſpect to family and anceſtry, that one may ſay with propriety, they prefer a man of quality in poverty and rags, to the richeſt man upon Change in a coach and ſix. No wonder then that the idea of a tradeſman ſhould be diſguſtful and diſagreeable, when almoſt every one fancies himſelf above it, becauſe a century ago there was a peerage in his family.

Believe me your moſt obedient friend,

and humble ſervant.

LETTER

LETTER XXVIII.

On their Gardening, and Improvements in Planting, &c.

To William M—— Eſq.

Edinburgh, March 29, 1775.

DEAR SIR,

AMONGST the number of improvements which have been encouraged in Great Britain within a few years, there is one which ſeems to have made as great a progreſs in this country as in England; I mean, the Improvement of taſte in Gardening, Parks, Plantations, and Pleaſure Grounds, which is now directly oppoſite to what it was in the times of our fathers and grandfathers. I cannot look back but with aſtoniſhment, to find that it ever entered into the mind of man to imagine, that trees clipt into the reſemblance of pillars

pillars and animals were beautiful or ornamental; and that the ſtiff formality of a gravel-walk terras, parterres divided into twenty regular figures, with a Cupid or a Mercury at each corner, and a mixture of fountains, grotto's, ſummer-houſes and ſtone-ſteps, in the ſpace, perhaps, of two acres, ſhould be pleaſing or agreeable. And yet we find ſo great a genius as Sir William Temple, not only praiſing this diſpoſition for a garden, as the moſt entertaining and delightful, but handing it down to poſterity as the compleateſt model.

There is no doubt but that the inhabitants of Scotland lie under many diſadvantages with reſpect to climate; and the prodigious north-eaſt winds, which ſweep every thing before them near Edinburgh, render it impoſſible to have fruit in that perfection, as in parts more to the ſouth: but yet their knowledge in Gardening is by no means inferior to their neighbours; and art and fire in ſome meaſure make up for natural deficiencies, and the inclemency of their ſeaſons. As to common kitchen-garden vegetables, I know of no place where they are to be had in greater plenty or perfection than here:

here: The ſoil ſeems peculiarly favourable to them, and the whole country round Edinburgh is employed for that purpoſe. The great abundance of potatoes and carrots, which are excellent of their kind, makes it extremely comfortable to the poorer ſort of people, who often can get nothing elſe to ſupport their families during winter. There are alſo ſome places a little diſtant from the City, which by being in a valley have nothing to counteract the genial warmth of the ſun, that have ſuch a profuſion of ſtrawberries, that I hardly think Switzerland produces them in greater quantities. I am informed likewiſe, that gooſeberries are equally plentiful, and arrive at the ſame perfection. There are few cherries, except on walls, that have any flavour. Apricots, peaches, and nectarines, are but of an inferior quality. Figs and mulberries are not to be met with; and few ſorts of vines will bear any thing. Though there is but one orchard near Edinburgh, and hardly another in the whole country, I cannot ſay that common pears and apples are ſo ſcarce as you would imagine; but good apples are not to be ſeen.

The little variety of fruit which this climate

climate brings to perfection, is the cauſe that the inhabitants ſet any thing on their tables, after dinner, that has the appearance of it; and I have often obſerved, at the houſe of principal people, a plate of ſmall turnips, which they call "Neeps," introduced in the deſſert, and eat with as much avidity as if they had been fruit of the firſt perfection. But if the Scotch are deprived, by the nature of their ſituation, of the enjoyment of natural fruit, they have the beſt opportunity of furniſhing themſelves with hothouſes, as well from the cheapneſs, as from the excellence of their coals; and in this reſpect, have the advantage of the reſt of Great Britain. There are few gentlemen of any conſequence that are not ſupplied with fruit by this means; and indeed, melons, pines, grapes, and many other ſorts, are produced here with great ſucceſs.

The Botanical or Phyſic Garden belonging to the College, is perhaps one of the beſt in Europe. It is large and ſpacious, and placed in a warm retired ſituation, between Leith and Edinburgh; where it is little expoſed to the fury of the blaſts. There are many of the moſt

curious exotic plants; and a neat and elegant apartment is provided for the profeſſor, who reads a courſe of lectures conſtantly every year, for the benefit of the ſtudents in medicine.

The gentlemen who have ſeats near Edinburgh, which, from the romatic and diverſified nature of the country, are generally pictureſque and beautiful, deſerve the higheſt commendation, as well for their taſte and judgment in Planting, as for their encouragement in that uſeful and ornamental diverſion. The rebellious ſpirit, and unhappy diſturbances, which ſo long diſtracted this nation, and often brought ruin and deſolation into the very heart of the kingdom, prevented, in former times, that attention to rural pleaſures, and beautifying the face of their country, which our anceſtors ſo much delighted in, and of which we every day enjoy the advantage and profit.

Except in the parks of ſome particular noblemen, there are few oaks that have ſeen half a century; which Dr. Johnſon, with his uſual candor and good-nature, ſeems to ſpeak of as an opprobrium; as if it was matter of cenſure

to

to the preſent generation, that their fore-fathers neglected to plant them. It would have been much more worthy the pen of ſo *patriotic* a Writer, to have told the world, how much poſterity will be indebted to modern times for future foreſts and natives: how an almoſt barren and uncultivated tract of country will, in a few years, exhibit a new creation, which will equally contribute to pleaſure and to wealth, through the induſtry and elegance of the preſent inheritors.

The ſoil of moſt parts of the Lowlands of Scotland is capable of bearing any ſort of timber that is common in the woods in England; and if acorns, aſhen-keys, and beech-maſt, are ſown amongſt the different ſorts of firs, their growth, and the ſhoots which they make are incredible, and ſurpaſſing expectation. But there is one thing which I wiſh was more univerſal, and more practiſed in this country, eſpecially near the City of Edinburgh; I mean incloſures of a moderate ſize, round which, inſtead of walls of ſtone, they might raiſe trees and hedges, that in a ſhort time would amply pay them, and reward their trouble by innumerable advantages. At firſt

there would be no neceſſity for any thing but what is natural to the climate, than which nothing can be more ornamental, in producing a conſtant ſpring from their perpetual verdure: and though it cannot be ſaid that their appearance is comparable to the green and vernal hue of thoſe which ſhoot out annually, yet ſurely we cannot but admire the Providence of the Deity, who, in recompence for the more lively plants, which require a greater degree of warmth and ſun-ſhine, has beſtowed on the natives of the North an unvaried and unchangeable beauty.

"For my own part, I am peculiarly "fond of the whole ſpecies of Ever-"greens, and often find great pleaſure "amongſt them in the moſt uncomfor-"table ſeaſons of the year. There is "ſomething unſpeakably chearful in a "ſpot of ground that is covered with "trees, which ſmile amidſt all the rigors "of winter, and which give a view "of the moſt gay ſeaſon, in the "midſt of that which is moſt dead "and melancholy." For this reaſon, I wiſh alſo to recommend to the Scotch to cultivate the Horn-beam and the Holly, which are highly picturesque and of great utility

utility to fences. I need not tell you what a delightful alteration this would make in the proſpect of a country, which, in many parts, is wide and extended, without the appearance of vegetation higher above its ſurface than a blade of corn; where the only object to intercept the view or diverſify the ſcene, is, perhaps, a ſheepfold, or the gloomy entrance of a coal-mine; or where the eye wanders at large with but one idea, till interrupted by the head of ſome vaſt and naked mountain.

But from Plantations and Incloſures in thoſe parts of Scotland which would admit of them, (and almoſt all the arable part certainly would,) other advantages would be derived independantly of their worth, and the pleaſure which they would produce: from the increaſe of vegetation in purifying the air, and diſpelling thoſe putrid and noxious vapours, which are frequently wafted here from the Highlands, to the detriment of animal health; and from the ſhelter and warmth which they would furniſh from the winds, which now traverſe the country uncontrolled, without any thing to oppoſe their paſſage, and too often

" Tear up the ſands, and ſweep whole plains
away."

But as I muſt have exhauſted your patience, I will conclude with ſubſcribing myſelf

Your's ſincerely.

LETTER

LETTER XXIX.

The Superſtition of the Scotch; the Effects of it in general.

To R. D. Eſq;

Edinburgh, April 1, 1776.

SIR,

ONE would imagine, from obſerving the manners of this Country, that the people conſidered going to church as one of the moſt eſſential points of Religion. Paſs thro' Edinburgh during the time of ſervice, and you will not meet with a human creature: the ſtreets are ſilent and ſolitary; and you would conclude, from the appearance of them, that ſome epidemical diſorder had depopulated the whole City. But the moment prayers are over, the ſcene changes: they pour from the churches in multitudes, which nothing but having ſeen can give you an idea of. Even with every

care poſſible you are driven from one ſide to another, till your ſhoulders are almoſt diſlocated; for they are ſo intently employed with meditating on the good things they have heard, and the enjoyments of another life, that they have no time to look before them. They proceed in one uniform pace, wite their large prayer-books under their arms, their eyes fixed ſteadily on the ground, and wrapped up in their plaid cloaks, regardleſs of every thing that paſſes. After having remained ſome time at home, they again ſally out to church, where they continue till five o'clock in the evening. At this hour all public devotions are over for this day; and they then begin their little ſchemes of entertainment. The young Girls, who have been melting in devotion for the ſpace of ſix or ſeven hours, take walks in the meadows and other places with their Lovers, in order to amuſe themſelves: and, what you will probably think very ſtrange, it often happens that their heavenly temper of mind produces effects which are quite the reverſe. The older people, whoſe religion is leſs enthuſiaſtic, retire to little innocent parties, where the ſcandal of the town, and the faults of

their

their neighbours, are very piouſly diſcuſſed.

The influence of Superſtition is ridiculouſly ſtrong in this country. The Clergy are expected to go to no public place whatever: a Play, in particular, however innocent or ſentimental, is eſteemed highly immoral for a Miniſter; and were he once to be ſeen at an Aſſembly, he might as well reſign his profeſſion; for no one would liſten to him afterwards. Deprived of all enjoyment abroad, many of them ſeek it at home in a bottle; for they know that "wine maketh man of a chearful countenance." Were it not for this conſolation (of which many of them drink very deep) they would really paſs the moſt unſociable life that can be imagined. Watched and obſerved every where, all the common indulgences of living denied to them, liable to be deprived of their office for the ſlighteſt offences, they are only rewarded for all this mortification by an income of one hundred pounds a year, and many of them by a much ſmaller ſum.

During the Lent ſeaſon they have a particular week, which is called, very

properly, *the preaching week*; for they really do nothing but pray. This week is diſtinguiſhed by every method of ſolemnity; and every perſon is expected to attend church conſtantly. The Sacrament is adminiſtered at this time; and it is thought highly indecent not to receive it. All the people of faſhion wait for this week before they retire into the country: for in ſome meaſure it anſwers the purpoſe of confeſſion; and they are enabled to paſs the remaining part of the year with chearfulneſs and eaſe. All is conducted in a very regular way. The Clergy rail at the people for the ungodlineſs of the paſt winter: the people repent, and are forgiven, till the next year obliges them to aſk a freſh pardon for freſh offences.

I think I need ſcarcely obſerve to you, that in ſpite of this outward ſhew, and the force of ſuperſtition, that the Scotch, as a nation, are far from being religious: Deiſm is the ruling principle. Shocked with the groſs abſurdities with which their religion is loaded, they pay an obedience to it externally, but treat it with very little ceremony in private. In ſome meaſure this is the natural conſequence.

ſequence. The mind, revolting at the folly and inconſiſtencies with which prieſts in the anxiety of their zeal perplex the ſyſtem, too frequently runs into the other extreme; and, convinced of the improbability of many points of faith, becomes an infidel in all.

It is a maxim, which is but true, that the corruption of the beſt things terminates in the worſt. How frequently has many a good and moral man renounced all the bleſſings which religion offers to mankind, rather than give his aſſent to what is marked with ignorance or cruelty!

The French, who long laboured under the ſevereſt of all ſlaveries in that point, and who were amuſed with the wonderful power of certain little pieces of wood in the ſhape of croſſes, and a long train of other abſurdities, are now become unbelievers by profeſſion; and, being convinced what a farce has been impoſed upon them under the name of Religion, are now unhappily led to imagine, that the thing itſelf is a farce.

How

How happy are the Proteſtants, but particularly the Engliſh, in being free from thoſe abſurd prejudices which ſo long ſubjected the human mind; and which, in many countries, enſlave it to this day! How happy ought we to be in having at laſt eſtabliſhed a ſyſtem which ſupports itſelf by its own ſimplicity, and the purity of its profeſſors! where the duties it preſcribes are calm and rational; and where its firſt obligation is that of making a man a good citizen in the ſociety in which he is placed; and which unites the neceſſity of good actions to the doctrine of belief!

Though the religion of this Country, like our own, preaches Meekneſs and Charity, yet it is too much employed in the obſervance of little trivial ſolemnities, which are, in reality, of no moment: for an attention to every petty circumſtance in life detaches the mind from all the more important duties of morality.

I own, that with every poſſible reſpect for Religion, and which every man ought to feel, I read its hiſtory with aſtoniſhment.

ment. Inſtead of being a detail of peace and humility, which it would naturally ſeem to inſpire, it is nothing but a collection of wars, impiety, and murder: cruel and wicked men triumphant; the good inſulted, and frequently ſuffering an ignominious death; every ſpecies of torment invented for them, under the name of religion; fires kept alive by the bodies of thoſe that were caſt into them: and ſtreets ſtreaming with the blood of people, charged with no other crime than thinking differently from ourſelves.

"The proper office of Religion," ſays Mr. Hume in his Hiſtory of England, "is to reform men's lives, to purify their "hearts, to enforce all moral duties, and "to ſecure obedience to the laws and "civil magiſtrate. While it purſues theſe "ſalutary purpoſes, its operations, though "infinitely valuable, are ſecret and ſilent. "It is that adulterate ſpecies of it alone, "which inflames faction, which ani-"mates ſedition, and prompts to every "thing that is corrupt and wicked."

If this is the caſe, what probity of heart, as well as gentleneſs of manners, ought thoſe men to poſſeſs who explain and

and enforce its doctrines in the ſeveral Countries where they are educated, and undertake that profeſſion? Can one be ſo much aſtoniſhed at that general ſyſtem of infidelity which ſeems now prevailing ſo faſt, when one reads the enormous crimes of which ſome of the profeſſors of Chriſtianity have been guilty, and which they have profanely ſanctified by the name of Religion?

In turning over an old Italian author I found the following ſtory, which is a ſtrong example of what I advance: A Nobleman of great intereſt in Portugal, had married a very beautiful Lady, of whom he was paſſionately fond. In ſome revolutions of the Church, which were then talked of, the Jeſuits found it neceſſary to ſecure this Nobleman to their Party. A *Religieux* was, therefore, diſpatched into the family; who, by a number of different arts, inſinuated himſelf into the good graces of the Lady. The Huſband, who imagined that his viſits were entirely on the part of Religion, paid little attention to them. A Brother, however, of the Lady's and an officer, began to ſuſpect that ſomething more than Religion might be the ſubject

of

of theſe interviews; and on entering her apartment one day, he ſurpriſed the Lady and the holy Father in circumſtances not the leaſt equivocal. At ſuch an interruption, and in ſuch circumſtances, the Lady ſcreamed, and fainted away: the Officer advanced, and drew his ſword; but the Father, neither abaſhed by the ſituation in which he had been diſcovered, nor intimidated by the action of the Brother, advanced towards him, "Wretch!" cried he, "how dareſt "thou thus pry into the holy ſecrets of "the Church, and not dread the juſt "vengeance of the Inquiſition?" At theſe tremendous words the Officer dropt the point of his ſword.—"Well mayeſt "thou be afraid," purſued the Father, "for thy impudence calls aloud for pu-"niſhment. But go: I forgive thee. Do "not, however, imagine that I have "enjoyed thy Siſter out of any carnal "deſires: No; Heaven knows the up-"rightneſs of my heart; and that the "Profeſſors of Religion are pure. The "Church hath occaſion for thy Bro-"ther, but he was obſtinate: I took, "therefore, the means of this tender "Lamb," pointing to the Lady, "who "has

" has an intereſt with her Huſband, to " effect our gracious and pious purpo- " ſes."

I have the honour to be, &c.

LETTER

LETTER XXX.

On the Ridotto.

To Miſs Lucinda B——

Edinburgh, April 6, 1775.

MY DEAR LUCINDA,

I Muſt beg leave to break in upon your more agreeable avocations for a moment, to acquaint you that we have had a Ridotto here.

The Manager of the Theatre had at the firſt propoſed introducing a Maſquerade: a ſpecies of entertainment hitherto unknown in a public ſtyle.

A Gentleman, indeed, attempted a private Maſquerade at his own houſe laſt year; but, I am informed, he by no

no means ſucceeded, for want of a proper variety of company, and their not underſtanding the nature and ſpirit of the diverſion. But this was no reaſon with Mr. Digges why a general one in ſo large and public a place as the Theatre, ſhould not ſtand a better chance of ſucceeding, than the ſelect number of friends of any particular perſon. He, therefore, with the laudable intention of introducing a Maſquerade, which, of all other Amuſements, is of the greateſt utility to trade and manufactories, declared his reſolution, and fixed the evening of the entertainment: well knowing, could he once prevail on the inhabitants of the City to attend, a little experience and practice would ſoon give them a taſte for it; and one only in a ſeaſon would be no unacceptable addition to the profits of the Play-houſe.

Thus it continued a little time, apparently in a likely road to ſucceſs: but for want of ſome of the principal people to patronize it, he at laſt perceived it would be impoſſible to have it in that faſhionable and polite manner he could have wiſhed; and therefore prudently changed the Maſquerade to a *Ridotto*;

dotto; which I hope has out-done his moſt ardent expectations in point of profit, as his proper behaviour calls on every degree of teſtimony to his deſert.

But there was another reaſon why a Maſquerade did not take place: Preſbyterianiſm and the Kirk, thoſe formidable enemies to Mirth and Jollity, pronounced their *anathema*; and every argument was muſtered up in oppoſition to it, that could be brought againſt Immorality, Vice, and the Devil. I am not certain whether it was abſolutely forbid from the Pulpit; but it is moſt probable it was, as the private maſquerade became the ſubject of many a ſermon, and was thundered againſt as the encourager of Intrigue, Libertiniſm, of Debauchery. Yet, ſo great is the power of prejudice, that, notwithſtanding the ſame objections might have been made with equal propriety againſt a Ridotto, or, indeed, any other public amuſement, not one word was ſpoken in diſapprobation; but every one united in commendation of Mr. Digges for changing it, and rejoiced, as if he had been the "one Sinner "that repented."

Well,

Well, the long-expected evening arrived: the tickets were a guinea: and the whole Faſhionable World of Edinburgh were aſſembled; ſome to diſcountenance Maſquerades, others to countenance Ridotto's, and the reſt to paſs the evening in any agreeable manner that the place afforded, not materially concerning themſelves what entertainment it was, ſo that Pleaſure, the darling object of the mind, the diſpeller of care, melancholy, and that *ennui*, which makes life itſelf ſo burdenſome, was ſome-how or other to be obtained. Among the firſt tribe were the religious of all ſorts and determinations, from the Miniſter's wife and daughter, to the antiquated Maid of ſixty-ſix — who, having paſſed the grand climacteric of virginity, together with her deſire for mankind, pretended an abhorrence of a recreation that might be productive of ſo many conſequences; either through envy at the riſing generation of upſtart miſſes, leſt they ſhould be more ſucceſsful than ſhe had been; or elſe, through the remembrance of the advantage ſhe would have taken of ſuch an occaſion, in days of yore,

"Before Polygamy was held a Sin."

Of

Of the middle claſs were thoſe who loved either diverſion, but having purchaſed the annual *negligée* or dreſſed coat, thought the Ridotto beſt adapted to the œconomy of their pocket; and that the encouragement of trade was an inferior conſideration to the diſcouragement of their own finances.

Of the laſt order were the Beaux, Belles, Coxcombs, and Coquettes, the jovial Votaries of Revelry and Good Humour, and all thoſe indolent mortals, whoſe greateſt torment is to ſtay at home, though too idle to leave it without regret.

Thee too, my M——, I ſaw thee there
Stretch'd on the rack of a too eaſy chair;
And heard they everlaſting groan confeſs
The pains and penalties of Idleneſs.

The Pit was covered over after the manner of the Opera Houſe in London on a like occaſion. The Side-boxes were converted into reſervoirs of wines, ices and every kind of refreſhment: and at the upper end of the ſtage was an Orcheſtra of all the principal Muſicians, both

both vocal and inſtrumental; who, after the company had been aſſembled a ſhort time, diſplayed their ſeveral abilities, and performed ſome pieces adapted to the purpoſe.

The ornaments and decorations of the other parts of the Theatre were with equal propriety, taſte, and elegance. Over the boxes were the illuminated heads of the Poets, after whoſe names the boxes are denominated, and over the ſtage boxes, landſcapes done in the ſame form, by Runciman, the Sir Joſhua Reynolds of this country, and whoſe invention is perhaps equal to that of any painter in Europe.

The ball began with minuets danced in different parts of the room, which laſted but a ſhort time, and then gave place to the more enlivening harmony of a country-dance; after a certain interval, an orcheſtra afforded entertainment to the company during the time of adminiſtering refreſhments. The night was cloſed by the addition of French horns and clarinets, which the Gentlemen of the regiment, who were quartered here, politely provided.

You

You will wonder to hear me ſay, that notwithſtanding there was the greateſt profuſion of excellent wines, not one perſon attempted to ſtay after the departure of the Ladies, and not a ſingle glaſs fell a victim to exceſs. In this reſpect, the Scotch Gentlemen contradicted themſelves, and with an uncommon degree of prudence and regularity, endeavoured to make the entertainment as profitable as poſſible to the manager, who had exerted himſelf to pleaſe them, and who juſtly had merited the general approbation.

I am ſenſible, after all this, you wait with expectation to hear my partner; but for once, you muſt excuſe my ſaying any thing more, than that ſhe was handſome, extremely polite, and a good dancer. But ſuffer me to aſſure you, that however prevalent may be the power of Scotch beauty, however captivating the roſeate hue, the dimpled cheek and the ſparkling eye of the virgins of the North; my heart is ſtill impenetrable, whilſt the image of Lucinda, like my guardian angel, preſents itſelf to all other allurements, and breaks the inchantment of every other beauty. No, my Lucinda,

Lucinda, object of all my hopes; happineſs has but half its value without your participation. The Ridotto wanted nothing but you, to make it completely agreeable, and that defect diminiſhed all its pleaſures, to

Your ever ſincere and affectionate friend.

LETTER

LETTER XXXI.

On the Gallantry and Politeneſs of the Scotch, their Intrigues, &c.

To R. D. Eſq.

Edinburgh, April 12, 1775.

DEAR SIR,

THAT imperious and diſguſting character, which always arrogates to itſelf alone Reaſon and Senſe, and will not allow any one elſe to poſſeſs them, and be in the right, I never ſaw in this country; and I think there is no better ſign of a perfectly well-bred man, than the appearance of diffidence, with the poſſeſſion of knowledge, and the giving every poſſible attention to the judgment and opinion of others.

The Scotch Gentlemen, in their families, at their tables, or in company, have a certain plauſible civility and complaiſance, which give them the appearance of virtue, and make them on the outſide, what men in general ought to be within. They always ſeem pleaſed with you, and converſe on ſubjects with which you are moſt acquainted, ſo that their gueſt leaves them well-pleaſed with himſelf, and conſequently with them. They entertain their viſitors with the higheſt degree of courteſy, without compliment, or formality, and rather chooſe to liſten to the ſentiments of others, than give their own opinion in a general company. *Il penſieri ſtretti et il volto ſciolto*, is the Delphian oracle, which ſeems to be ever in their memory.

The Scotch Ladies alſo are peculiarly attentive in their own houſes, and diſcharge the duties of their families with much eaſe, œconomy, and politeneſs. At their tables, they ſhare with their huſbands the greateſt aſſiduity to entertain, and ſhew more deſire to make every thing free from ceremony, than in any nation with which I have yet been converſant. The men, in general, are neither

nither diſpoſed for Gallantry, nor formed for it, from their education or temper. They rather pay too little attention to the Ladies, which is partly occaſioned by habit, partly by their genius. Notwithſtanding, they aſſociate together more, perhaps, than in ſome other countries; you ſeldom ſee a Scotchman putting himſelf to an inconvenience to accommodate or find in him any anxiety to pleaſe the other ſex.

The ſeverity of the laws of Scotland with reſpect to marriage, and promiſes relating to it, ſeem to keep the young men under a reſtraint, and hinder them from making uſe of the moſt innocent freedoms, which every where elſe are expected by the Ladies. A lover in Scotland is the moſt ignorant Thing imaginable; I mean as to addreſs, compliments, proteſtations, and endearments, which are ſo familiar in the mouths of an Engliſh *inamorato*—In true love indeed,

" E'l ſilentio ancor ſuole
" Aver prieghi & parole."

or elſe I do not know how they would communicate their paſſion.

Their taſte in beauty is not very exquiſite, though they have the fineſt models in the world. Large women pleaſe them moſt, and they pay little regard to a juſt ſymmetry of parts, complexion, or colour. The eyes are the charm which attracts them moſt, and whoſe language they beſt underſtand.

But the women are of a different nature and diſpoſition from the men. They are all freedom, all affability, and breathe the very ſpirit of Gallantry. They have a certain vivacity and negligence in their behaviour, which has the moſt amiable appearance you can conceive. The moſt enchanting looks, and all the allurements of the Cyprian Queen ſeem to be their inheritance; which, perhaps, are rather increaſed than diminiſhed by the deficiency of inflammability in the men. To rouſe the latent ſpark, every aſſiſtance is neceſſary, ſo that it is their intereſt to be perfect miſtreſſes in the art of pleaſing; and indeed, they are arrived at ſuch perfection in it, as to be excelled by none in Europe.

But I am happy to tell you, that that abandoned ſpirit for Intrigue, which is ſo predominant

predominant in our country, is as yet a perfect ſtranger to theſe northern climes. No people are more conſtant, faithful and ſincere in their amours; and though the married may ſometimes have the appearance of levity and wantonneſs, it is occaſioned by the liberty and mode of their education. The name of adultery is hardly known; it is a *rara avis*, a phœnix which exiſts only once in a hundred years.

You would imagine at firſt the young women the leaſt fortified againſt the aſſaults of libertiniſm and licentiouſneſs, ſo familiar and unguarded ſeems their manner of intercourſe with the men: but it is quite otherwiſe; ſo far from expoſing them, it is their ſtrongeſt defence. They acquire an effrontery and method of arguing, that baffle the ſeducer, and by the ſeeming loſs of it, ſecure their innocence. During the whole time that I have been in Edinburgh, there has been but one inſtance of a falſe ſtep having been made by a young lady of any kind of family or faſhion; and it ſeems Eudocia had received her education in England. She was extremely young, having juſt entered into her fifteenth year,

when ſhe was brought down hither by her father, a true Highland Laird, who fancied that his daughter poſſeſſed every female accompliſhment, and that it was high time to form a connection with one of the quality of his own country. A natural vivacity of fancy, accompanied with an agreeable ſoftneſs of diſpoſition, rendered her as much the admiration of thoſe who converſed with her, as a genteel figure, and delicate complexion, gained her the adoration of thoſe who ſaw her. The retirement of a London Boarding-ſchool, and the romantic notions ſhe had imbibed from books which ſhe had been permitted to read there, gave her ſuch a taſte for amuſement and the faſhionable pleaſures of company, that, on every occaſion, Eudocia was a principal party. Was there a public aſſembly? ſhe was preſent. Was there a play? you were ſure to find her in the ſtage box: nor was ſhe to be ſeen leſs frequent in the public walks, than at the kirk. Wherever ſhe appeared, ſhe became the envy of the women, and admiration of the men; whom ſhe attracted by her charms, who were ambitious of her attention, and aſſiduous of approving themſelves worthy of paying her civilities.

Among

Among the crowd of her followers was Bellario: who ſoon conceived an affection though at firſt his addreſſes were only the effect of faſhion, and the deſire of conformity of taſte with the reſt of his acquaintance. His figure, his wit, his education, temper, every thing conſpired to fit him for the conqueſt of the moſt guarded virtue.

After, therefore, walking in private, dancing with her, and exciting her love and inclination, by all the arts which experience had taught him to triumph over the unfortunate victims of his deſire, he at length prevailed on her to admit him by moonlight into her chamber window, where every thing crowned his ambition, and

Cupid ſmil'd to ſee his ſhafts ſo ſure.

Vanity, on one ſide, and that regard which a woman always diſcovers for the object who has deprived her of the moſt valuable poſſeſſion, ſoon diſcovered their intercourſe, and rendered their amour the topic of public converſation. Manifeſt ſigns alſo of her indiſcretion, made it abſolutely neceſſary for Bellario to re-

move her from her father's houſe, who for ſome time had harboured ſuſpicions, and was juſt on the verge of demanding an explanation concerning his intimacy with Eudocia. At length ſome lucky opportunity favoured their elopement, and ſhe was conveyed to a private lodging in London, where her paramour, ſoon ſatisfied by perpetual enjoyment, found ſatiety an antidote for his paſſion; and after a ſhort time abandoned her to the world, deprived of a father, a friend, of every thing. The little pittance ſhe had ſaved from her ſeducer, ſerved but a ſhort time to ſupply her neceſſities, till ſhe determined to return back to Edinburgh, where ſhe hoped for ſome compaſſion from her former acquaintance. But alas! the loſs of virtue and diſtreſs are ſure to attend each other. A parent deaf to every intreaty; her female aſſociates ridiculing her misfortunes; whilſt the unfaithful herd of her former admirers, who once would have died at her frown, now unpitying and unmoved, behold her miſery with contempt. After a ſhort interval, being deſtitute even of advice, and hardened by the cruelty of thoſe, whoſe compaſſion only ſhe intreated, Eudocia was inſnared by the pretended friendſhip

friendſhip of a miſtreſs of a brothel; where a continued ſcene of vice is now ſo familiar to her, that her charms are proſtituted to every luſtful ruffian, who has mony to pay the wages of her iniquity.

I have dwelt thus long on this hiſtory, becauſe I know you eſteem Bellario as your friend; but I hope, for the future, you will conſider no man in that light, who can thus forfeit his pretenſions to honour and humanity. I have often been ſurpriſed, that even the common feelings of the heart, the ſympathy that we have for our fellow-creatures, have not been able to deter theſe aſſaſſins of innocence, though deſtitute of virtue, and dead to the dictates of conſcience.

Happy would the world be, if inſtances of this kind were as ſeldom in other places, as in this City. Intriguing in Edinburgh is not underſtood: the men have no talent for it; as well from their education as their genius. I wiſh I could ſay as much for our own countrymen. But in England every day is conſcious of a new Intrigue; which is not

only bad from the evil it produces, but from the crimes it naturally ſuppoſes antecedent to it. Fraud, diſſimulation, and perjury, are the inſtruments of an Intrigue; and ſuch inſtruments are not thrown away when they have ſerved one occaſion, but are laid by for other opportunities. For the ſame depravity, which will lead a man to be the cauſe of miſery, ſhame, and affliction to a whole family, to bring with ſorrow to the grave diſconſolate parents, and murder with infamy the character of her he once loved, will equally induce him, where intereſt is concerned, to betray his brother, or ſacrifice his friend.

I have the honour to be, &c.

LETTER

LETTER XXXII.

On the Scotch Dances.

To Mrs. F——r, at Bath.

Edinburgh, April 20, 1775.

DEAR MADAM,

IF you have been informed the Scotch dance well, I beg that you will retain your favourable opinion of them, without aſking mine; for, on this point, I am by no means partial to them. The Dances of this country are entirely void of grace; which appears to me to be the firſt principle, unleſs we conſider it, as the Savages do, merely as an exerciſe.

The general Dance here is a Reel, which requires that particular ſort of ſtep to dance properly, of which none but

but people of the country can have any idea. All the Engliſh whom I have ſeen attempt it, were very deficient in their imitations; and though the Scotch were too polite openly to laugh at them, they ſaw and felt the ridicule of grown gentlemen learning to dance.

The perſeverance which the Scotch Ladies diſcover in theſe Reels, is not leſs ſurpriſing, than their attachment to them in preference to all others. They will ſit totally unmoved at the moſt ſprightly airs of an Engliſh Country Dance; but the moment one of theſe tunes is played, which is liquid laudanum to my ſpirits, up they ſtart, animated with new life, and you would imagine they had received an electrical ſhock, or been bit by a tarantula. A Lady, who, for half an hour before, has ſat groaning under the weight of a large hoop and a corpulent habit of body, the inſtant one of theſe tunes is applied to her ear, ſhall bounce off her ſeat, and friſk and fly about the room to the great ſatisfaction of all the ſpectators.

Theſe tunes were originally performed on the bagpipe: but you will naturally be ſurpriſed how ſo drowſy an inſtrument ſhould be capable of inſpiring ſuch uncommon ardour. The effect which theſe national Dances have, and the partiality which many nations diſcover for them, is certainly matter of great ſurpriſe to a ſtranger. An ingenious writer ſays, "That the fury and violence which the Spaniards diſcover in dancing the Fandango, the original Dance of their country, can only be compared to the fire and eagerneſs of the Italian horſes before the barrier is let down for their running." This violence, making an allowance for the different heat of the different climates, is equally diſcoverable in the Scotch.

The young people in England, you know, only conſider Dancing as an agreeable means of bringing them together; and, was not gallantry to be of the party, I am afraid we ſhould moſt of us think it a very ſtupid ſort of a meeting. But the Scotch admire the Reel for its own merit alone, and may truly be ſaid to dance for the ſake of Dancing. I have often ſat a very wearied

ried ſpectator of one of theſe Dances, in which not one graceful movement is ſeen, the ſame invariably, if continued for hours. How different is this from the *Allemande!* A Scotchman comes into an aſſembly-room as he would into a field of exerciſe, dances till he is literally tired, poſſibly without ever looking at his partner, or almoſt knowing who he dances with. In moſt countries the men have a partiality for dancing with a woman; but here I have frequently ſeen four gentlemen perform one of theſe Reels ſeemingly with the ſame pleaſure and perſeverance as they would have done, had they had the moſt ſprightly girl for a partner. The Reel is the only thing which gives them pleaſure: if the figure is formed, it appears, no matter with what; and they give you the idea, that they could, with equal glee, caſt off round a joint ſtool, or ſet to a corner cupboard.

Another of the national Dances is a kind of quick minuet, or what the Scotch call a *Straſpae*. We in England are ſaid to *walk* a minuet: this is galloping a minuet. The French one is eſteemed by all the people at the Opera,

ra, as particularly elegant, and affording the greateſt opportunity poſſible for a fine woman to diſplay her figure to advantage. In this of the Scotch, however, every idea of grace ſeems inverted, and the whole is a burleſque: nothing of the minuet is preſerved, except the figure; the ſtep and the time moſt reſemble an hornpipe—and I leave you to dwell upon the picture of a gentleman full-dreſſed, and a lady in an hoop, lappets, and every other incumbrance of ornament, dancing an hornpipe before a large aſſembly.

To thoſe who may be fond of theſe dances, what I have ſaid will be called prejudice. I flatter myſelf you will not think ſo: for I ſhould eſteem myſelf infinitely below your regard, could I be carried away by ſo ridiculous a paſſion upon any ſubject, much leſs upon ſuch an one as this; where one may truly ſay, "*Le Jeu ne vaut pas la Chandelle.*" But without any partiality to our own, or any other country, I ſhall not heſitate to ſay, the Scotch dance more ungracefully than any other people I have yet ſeen. The Swiſs, who are far from being a refined or poliſhed nation, dance naturally,

naturally, in the moſt graceful ſtyle imaginable: two young peaſants, with no other ornaments but chearful, healthy looks, and ſprightly countenances, ſhall diſcover, in a little rural *Allemande*, as many expreſſive and ſtriking attitudes, as many fine inclinations of figure, as would be applauded on a ſtage. The Scotch, however, have nothing but their enthuſiaſm and activity to recommend them. It is no civility to attempt to ſhew them any thing new: they hold their dances ſacred, and will bear no innovation on that point. Cotillons, and other French dances, have not travelled ſo far north—And you may tell them (for I ſuppoſe you are at preſent in the midſt of them) that they might as well ſtay where they are.

The Ladies, however, to do them juſtice, dance much better than the men. But I once had the honour of being witneſs to a reel in the Highlands, where the party conſiſted of three maiden ladies, the youngeſt of whom was above fifty, which was conducted with geſtures ſo uncouth, and a vivacity ſo hideous, that you would have thought

thought they were acting ſome midnight ceremonies, or enchanting the moon.

The graveſt men here, with the exception of the miniſters, think it no diſgrace to dance. I have ſeen a profeſſor, who has argued moſt learnedly and moſt wiſely in a morning, forgetting all his gravity in an evening, and dance away to the beſt of his abilities.

The lower claſs of people here are as fond of dancing as their betters: they have their little parties and private rooms, where they indulge themſelves in this pleaſure; and frequently, when the labors and the fatigues of the day are over, they refreſh themſelves by a Dance. This is an odd cuſtom: but they are not ſingular in it: a French Peaſant does juſt the ſame.

I have exceeded the uſual bounds of a letter, and it is full time to put an end to this. I am much afraid (to uſe a common expreſſion)' that I have led you ſuch a dance,' you will not wiſh to hear from me again ſoon. I owe you more than I can expreſs to you, when I remember that, in the midſt of gaiety and diverſion,

diverſion, and ſurrounded by admirers, you could find time to caſt a thought upon a man who is at preſent four hundred miles from you. If I can be happy enough in future to give you any information on ſubjects more calculated to entertain you, it will, in reality, be conferring a pleaſure on me, in the opportunity it will afford me of peruſing your letters.

I have the honour to be, Dear Madam, &c.

LETTER

LETTER XXXIII.

The Climate, and its Influence.

To R. D. Eſq.

Edinburgh, April 25, 1775.

SIR,

I Have hitherto delayed giving you any account of the climate of this Country, as I was reſolved to wait till I could ſend you an opinion of my own, or at leaſt form ſome judgment of the truth of that of others.

The natives of this Country, who have travelled much into warmer climates, tell you, that Scotland is far colder than England, and that you cannot clothe yourſelf too warmly in winter. As to myſelf, I have not as yet found any of theſe precautions neceſſary, and I wear juſt the ſame number of cloaths I ſhould

ſhould do in England at this ſeaſon of the year.

Though this winter has hitherto been very mild, I can eaſily perceive that the weather is much more changeable than it is in England, and that frequently you experience all the ſeaſons in one day. In the middle of it, when the Sun is in his meridian, the heat is ſometimes extremely powerful; and in the evening you have all that piercing cold you might expect here in winter. From theſe reaſons the Medical People ſay, that it is the worſt climate in the world for the uſe of mercurial medicines; that in very few conſtitutions they have any effect; and that in many they are entirely fatal. I have been aſſured from the beſt authority, that in many venereal caſes the proper remedies are impracticable, and that it has been frequently found neceſſary to remove the patient into England, in order to eſtabliſh a cure. It is probably to be attributed to this cauſe, that they have in Scotland, a diſorder which they call the "*Sibbens*," and which is a compound of the Scotch and venereal diſeaſe that has hitherto baffled all the aids of medicine. Its conſequences are the moſt baneful

baneful that can be conceived, as it gradually deſtroys every part of the human frame, before it puts an end to life; and, if what I am told is true, it is ſtill more dreadful—as it is to be caught by merely touching an infected perſon, and not in the manner of the common venereal diſorder.

The moſt particular effect which I find of this Climate, is the Winds; which here reign in all their violence, and ſeem indeed to claim the country as their own. A perſon, who has paſſed all his time in England, cannot be ſaid to know what a wind is: he has zephyrs, and breezes, and gales, but nothing more; at leaſt they appear ſo to me after having felt the hurricanes of Scotland.

As this Town is ſituated on the borders of the ſea, and ſurrounded by hills of an immenſe height, the currents of air are carried down between them with a rapidity and a violence which nothing can reſiſt. It has frequently been known, that in the New Town at Edinburgh three or four people have ſcarce been able to ſhut the door of the houſe; and it

it is a very common accident to hear of ſedan chairs being overturned. It ſeems almoſt a neceſſary compliment here, to wait upon a lady the next morning, to hope ſhe got ſafe home. In many viſits which I have made ſince I came here, two people have been obliged to go on each ſide of the chair, to keep it even, while other two have carried it; and ſometimes even this precaution has not been ſufficient. Not many days ago an Officer, whom I have the honour of being acquainted with, a man of ſix feet high, and, one would imagine, by no means calculated to be the ſport of winds, was, however, in following another gentleman out of the Caſtle, lifted up by their violence from the ground, carried over his companion's head, and thrown at ſome diſtance on the ſtones. This, I can aſſure you, is a literal fact.

At other times, the winds, inſtead of ruſhing down with impetuoſity, whirl about in eddies, and become ſtill more dreadful. On theſe occaſions it is almoſt impoſſible to ſtir out of doors, as the duſt and ſtones gathered up in theſe vortices not only prevent your ſeeing, but frequently cut your legs by the velocity

locity with which they are driven. The Scotch have a garticular appellation for this, "*The Stour.*"

The chief ſcene where theſe winds exert their influence, is the New Bridge, which, by being thrown over a long valley that is open at both ends, and particularly from being balluſtraded on each ſide, admits the wind in the moſt charming manner imaginable; and you receive it with the ſame force you would do, were it conveyed to you through a pair of bellows. It is far from unentertaining for a man to paſs over this bridge on a tempeſtuous day. In walking it this morning I had the pleaſure of adjuſting a lady's petticoats which had been blown almoſt entirely over her head, and which prevented her diſengaging herſelf from the ſituation ſhe was in: but in charity to her diſtreſſes, I concealed her charms from public view: one poor gentleman, who was rather too much engaged with the novelty of the objects before him, unfortunately forgot his own hat and wig, which were lifted up by an unpremeditated puff, and carried entirely away.

But

But though the bleak air of this Climate may give, as it is ſaid to do, that keen and penetrating look to the inhabitants, which they certainly poſſeſs, as well as great activity of body, they are far from being healthy in general. I have ſcarce met with one inſtance of remarkable longevity amongſt all the people I have ſeen, and there are very few places where you obſerve more funerals. Whether this is to be attributed entirely to the climate, or in ſome part to the College of Phyſicians, who are very eminent in their profeſſion, I leave you to determine for yourſelf.

There is one circumſtance here which certainly deſerves notice, as it is a contradiction to all the rules which are laid down in regard to climates; I mean, the early maturity of their women. It is generally imagined that cold has the ſame degree of influence over the animal, as it has over the vegetable world; but in this country they are in direct oppoſition; for the plants are very late, and the girls extremely forward.

In reading Mr. Wraxall's Account of Sweden the other day, I found an obſervation

ſervation of the ſame kind, which he attributes to their conſtantly bathing in warm baths during the winter time; but then he remarks, they want that firmneſs of fleſh, that elaſticity which is ſo deſirable to an Engliſhman, and of which, indeed, this young Author complains with great feeling.

I imagine, however, that the early maturity of the Scotch girls cannot be attributed to the ſame cauſe. Many of the ladies marry at fifteen; and many of the married ladies at twenty-five, look no younger than ſome of the Engliſh women at forty. This early loſs of beauty may, in ſome meaſure, proceed from a negligence of their perſons the moment they are married, as if, on that important day, all future deſires of pleaſing were to be cloſed, and one dark cloud of conſtancy and indifference was to ſhade the whole ſcene.

In regard to the productions of the earth, this Country is certainly later than any part of England by ſome weeks; and in the Highlands a great quantity of the corn never ripens upon

the ground, but is cut wet and unripe, and dried by being hung up under cover.

Notwithſtanding all the care that can be taken, very little fruit is to be got here; and indeed the very beſt is ſo bad, that it is ſcarce worth the rearing. As they have no Spring in this Climate, nothing of what the Italians expreſs by the *Gioventu' del anno*, all the bloſſoms are either deſtroyed by the froſts, or the ripening is thrown ſo late in the ſeaſon, that the ſucceeding Winter ſweeps them away before they can arrive at any perfection. In the month of May, which, in the Southern parts of England, is frequently the moſt agreeable month in the whole year, they have here certain winds, which blow from a particular quarter ſometimes during the whole month, and anſwer in ſome meaſure, to the *trade winds*, which render it, as I am informed, the moſt diſagreeable month in the year. The fine weather is ſeldom entirely formed till the beginning or the middle of July, and continues till the end of October; the remaining months all paſs under the denomination of winter. They ſeem to have only two ſeaſons, Summer and Winter;

Winter; as frequently the moſt ſultry weather immediately ſucceeds to the coldeſt and moſt tempeſtuous.

I mean to trouble you with only one obſervation more, with which a perſon muſt be ſtruck in every part of this Country, and which they attribute to the Climate—it is the extreme uglineſs of all the common people. How often have we heard air and exerciſe recommended as the only preſervatives of beauty! How often have the Poets carried us back to the charms and graces, and I know not what, of former ages, when people paſſed their whole lives in the open air? How often are we ſeriouſly told, by moraliſts, to look for beautiful perſons amongſt peaſants, and not in the artificial ſplendor of a drawing-room, or the counterfeit brilliancy of a court! I only wiſh, that all theſe pretty declaimers would take a ſhort excurſion into this Country, to be convinced how idle all their ſuppoſitions are: they would find a country in which temperance and labour are in the extreme; and where, inſtead of ruddy cheeks, ſprightly countenances, and

graceful figures, they would behold haggard looks, meagre complexions, and bodies that are weakened by fatigue, and worn down by the inclemency of the ſeaſons.

I have the honour to be, &c.

LET'TER

LETTER XXXIV.

Funerals, and the Mode of conducting them.

To R. D. Eſq;

Edinburgh, April 28, 1775.

SIR,

I Know no place where you behold more frequent Funerals than in this City, and they are conducted with a ſilence and ſolemnity which makes ſorrow appear ſtill more diſmal. On theſe occaſions, in England, you know, no diſtreſs is ſeen; for, as the afflicted hire others to mourn for them, it cannot be ſuppoſed that people ſhould be affected by diſtreſſes which are nothing to them. An Engliſhman ſeems to carry with him the ſame deſires out of life, which he had in it; and as all

his pleaſure was centered in going poſt, you frequently meet his hearſe at a full gallop, as if, after having been in a hurry all his lifetime, it was decreed he ſhould find no reſt even in death.

In this place, inſtead of applying to an undertaker for a groupe of grim figures, and diſmal faces, they ſend a card, as the French do, to all the perſons of their acquaintance, deſiring their attendance at the Funeral. If the people who are invited do not really feel ſorrow in compliment at leaſt they affect to do ſo; and therefore, you are not ſhocked with any ill-timed mirth or outward ſigns of inſenſibility. They all dreſs themſelves at theſe meetings in a ſuit of black, which has ſomething in it peculiarly mournful: all the neareſt relations, beſides putting on weepers, which are common with us, fix a long piece of muſlin to the collar of the ſhirt, that hangs down before as far as the middle of the waiſt. They continue this faſhion all the time they wear their firſt mourning, and ſometimes the exceſs of their grief is in proportion to theſe pieces of muſlin.

In

In the Funerals of the lower claſſes of people, the proceſſion is always on foot. The coffin is carried by four people, the miniſter walks before it, and all the friends and relations follow. They proceed with a ſlow, ſolemn pace to the Kirk: and as the relationſhip extends itſelf a great way in this Country, a whole ſtreet is ſometimes nearly filled with this ſable proceſſion.

Perſons of higher rank are carried on hearſes; but with none of that oſtentatious pomp and ceremony which is ſo frequent, and generally ſo ridiculous in England. The vanity of people in this Country dies with them. You are never aſtoniſhed with a diſplay of which they can be no longer ſenſible, and from whence no gratification can be derived, but one of the moſt melancholy and diſguſting nature: an hearſe, followed by a mourning coach, is all the parade that you ſee; and if a man has done nothing in life worth remembering, he has no chance of making himſelf immortal by his Funeral. The undertakers ſeem the only people who ſuffer by all this humility; they neither find people to mourn, nor plumes of feathers, nor

carriages, nor any of thoſe *inſignia mortis* which few people would think of having, could they only ſee the bill.

There is one inſtance of politeneſs which the Scotch ſhew each other, and which, as far as mere ceremonial can be agreeable, is certainly ſo: whenever a relation of any family dies, the firſt viſit made to them by their friends and even acquaintances, is always made in mourning, as if to ſympathiſe with their diſtreſs. This piece of form they obſerve with great care; and a perſon would be thought a ſtrange creature who ſhould go dreſſed in colours to the houſe of mourning. This cuſtom is never repeated. From theſe civilities, and the frequent mournings which the numerous relationſhip occaſion, many families are almoſt conſtantly cloathed in black; and on entering a large room full of company, one would ſometimes imagine that an epidemical diſorder was raging in the Town, and that every one of them had loſt ſome near relation. But whether it is from the conſtant habit of mourning that the occaſion of it loſes in ſome meaſure its effect, or that they are a nation of philoſophers, they do not appear to me to feel with all

all that lively and tender ſenſibility, which is viſible in ſome countries. They weep for a little time, they then begin to think of ſomething faſhionable for a mourning dreſs, and every thing goes on as before. The widows, indeed, put on ſo very ſorrowful an appearance, and wrap themſelves ſo intirely in black, that one would imagine they had devoted the reſt of their lives to melancholy, and never intended to take another huſband. But yet, in ſpite of all this, many of them do, and "mourn their loves like the "Dame of Epheſus." I remember reading a ſtory, which is far from being a bad comment on theſe extravagant ladies: For want of ſomething better, I will conclude this letter with it.

"An Indian woman came to the go-
"vernor of the town where ſhe lived,
"and told him that as her huſband was
"dead, ſhe hoped he would give her
"leave to burn herſelf alive, according
"to the cuſtom of her country. The
"governor, who had long endeavoured
"to diſcourage theſe practices, refuſed
"to grant her requeſt. 'How!' cried
"the woman, 'not burn myſelf! here
"is a governor for you indeed! A poor

" widow only aſks leave to burn herſelf " for the good of the public, and ſhe " cannot obtain permiſſion to do ſo! My " mother, my aunts, and my ſiſters all " burnt themſelves in a creditable man- " ner, and here, unfortunate as I am, I " only civilly deſire to do the ſame, and " it is denied to me!' A young bonze, " who was ſtanding by, and pleaſed with " the reſolution of the woman, told her, " ſhe was doing what was agreeable to " her Deity, and that ſhe would certain- " ly be rewarded in the next world, by " again meeting her huſband, and being " married to him anew. 'How!' cried " ſhe, 'meet my huſband again, and be " married anew to an old, jealous man! " Burn yourſelf, if you pleaſe; I want " no ſuch rewards. I was in hopes to " have made myſelf celebrated; but if " that is all the recompence I am to " have, I might as well ſtay where I am " and therefore, Mr. Governor, I beg " leave to obey your commands."

I have the honour to be, &c.

LETTER

LETTER XXXV.

On the Laws of Scotland.

To C. C——r, Eſq; the Temple, London.

Edinburgh, May 2, 1775.

SIR,

YOU deſire me to ſend you ſome account of the Laws of this country: I ſhould be very happy were it in my power to give you any information on this ſubject more adequate to your wiſhes. But without teazing you with apologies for what I cannot do, I will ſend you the beſt and ſhorteſt detail of them I can; and if I ſhould not ſpeak with all the preciſion ſuch a topic may require, you will forgive me, I hope, when you remember, that all the little knowledge I have obtained, has been picked up at intervals, and by accident, in the courſe of a few months.

The

The Laws of Scotland have been collected to them from various places, and may be ſaid to be the children of many fathers. They have their ſtatutory or written Law, which comprehends the acts of parliament, made in the reign of James the Firſt of Scotland; all thoſe down to the Union with England; and, ſince the Union, all the acts which have paſſed the Engliſh Legiſlature in regard to Scotland. It comprehends likewiſe their acts of Sederunt, which are ordinances for regulating the forms of proceeding before the Court of Seſſion, the Civil and the Canon Laws. Their unwritten or cuſtomary Law, is that which has gained its title by preſcription, and been confirmed by ſubſequent deciſions.

The penal Laws of Scotland are, in general, highly remarkable for their lenity, and as merciful as is conſiſtent with the good of ſociety. In caſes of murder, the intention of the criminal, the *animus injuriandi* muſt be proved to infer the crime. In the old Laws of this country there was a privilege reſerved for that which was committed in ſudden and inconſiderate acts of paſſion; but it was taken away afterwards, and homicide judged

judged to be a capital crime without any ſuch diſtinction. I know there are writers, and thoſe ſenſible ones, who would, in no caſe, inflict the puniſhment of death. They ſay, that perpetual ſlavery would have a much greater effect in the eyes of every ſociety, than the execution of a criminal: that momentary terror is not the object we are to aim at, but a ſeries of remorſe and deteſtation: that the contempt and indignation with which every one regards an executioner, is a proof in what light every one looks on the puniſhment of death; and that it is abſurd, that thoſe very Laws, which condemn and puniſh homicide, ſhould, in order to prevent murder, publicly commit murder themſelves. But without entering into a diſquiſition, whether ſuch a puniſhment is of benefit or not to the community, you will obſerve that the Scotch only act in obedience to that principle, which directs, at preſent, all other nations in this offence. The law of Moſes was the law of retaliation, and commanded, that he who had ſpilt the blood of another, ſhould loſe his own. Acts of mutilation and demembration are not puniſhed with death in this Country They have no "Black Act," as in England:

land: the puniſhment is the eſcheat of the poſſeſſions of the offender, which is far from being adequate to the crime.

The Laws of this country are equally ſevere with our own in regard to duelling. The man who kills his adverſary in ſingle combat, is puniſhed with death; but in all probability, a lenient interpretation would be given. The giver and receiver of a challenge, whether principal or ſecond, is liable to be baniſhed, and to have his poſſeſſions confiſcated, even ſhould no ſuch combat take place. No ſimilar caſe has occurred to my knowledge; but I imagine that the letter of this regulation would not be punctually complied with. Though there is no writing in the abſolute defence of duels, I cannot but ſtill think there are many and valid reaſons for their being tolerated in every country. A thouſand poſſible caſes may occur, in which a man can have no redreſs, but by an appeal to the ſword, and in which every other mode of terminating the diſpute, would in ſome meaſure, but aggravate the injury. In ſhort, in all thoſe caſes which alone affect a man's honour, and of which his own feelings only can be the judge,

judge, the law of arms is the laſt and only reſource. On this point no preventive laws can ever take effect. A man of ſentiment only wiſhes to live ſo long as he can live with honour; nor can he ever balance betwixt the deſire of life, and becoming an object of contempt and deriſion. The only regulation that can ever be of ſervice in this reſpect, would be either making duels diſgraceful, or erecting a court of honour, to judge of the neceſſary reparation due to affronts.

The Laws againſt falſe impriſonment are nearly the ſame as with us. Every perſon who is wrongfully committed, has an act of damages againſt the judge or perſon who is guilty, from ſix hundred down to four hundred pounds Scots, according to his rank. Theſe damages are ſeldom modified by the Court of Seſſion; and with great propriety, as no greater and more real injuſtice can be done to ſociety, than robbing an innocent man of his liberty, detaining him in a loathſome priſon amongſt thoſe who are preſumed to be guilty, and affixing upon him a degree of infamy, which will not ſo eaſily paſs away. The generality

nerality of the world, we know, never enquire whether a man is really culpable or not; they always conclude that he is ſo, from being in the circumſtances of thoſe that are culpable.

What is worthy of obſervation is, that there is no explicit ſtatute in Scotland which puniſhes the commiſſion of a rape with death. One would imagine, that the Scotch were great caſuiſts on this point, and were fearful of drawing the line betwixt the unconſenting reluctance of Modeſty, and the determined reſiſtance of a tenacious and obſtinate virtue, which is ſubdued only by force.

By the old Laws of Scotland, the puniſhment of theft was in proportion to the things ſtolen. This is increaſed gradually, and puniſhed with death, if the value of the theft amounts to thirty-two pennies Scotch, which, in the time of David the Firſt, was the price of two ſheep. In modern practice, however, the ſimple crime of ſtealing, unattended with any aggravating circumſtances, ſuch as breaking into an houſe, or uſing violence, is puniſhed by baniſhment, impriſonment, or the loſs of effects; which is the method

thod that reaſon would ſuggeſt. It is obſervable, that neither the Laws of Moſes, nor thoſe of Rome, puniſhed theft capitally. The Marquis Beccaria, in his excellent Treatiſe on Crimes and Puniſhments, ſays, "That the puniſhment "of robbery, not attended with violence, "ought always to be pecuniary: that "the man who endeavours to enrich "himſelf with the property of another, "ſhould, in return, be deprived of part "of his own: that in all caſes, there "ſhould be a relation betwixt the crime "and the puniſhment; but that betwixt "the robbing of one perſon and the "death of another, there is no ſimili-"tude whatever."

It is an honour, in my opinion, to the Laws of Scotland, that in judging of this crime, they are ſo lenient; and the equitable conſequences that flow from it, are a convincing proof, that it is as good in fact as in theory. The baniſhment of a citizen to other countries is a loſs to his own; nor does he in the leaſt benefit that ſociety to which he is removed, by his example, becauſe it is diſtant from the place where the crime was committed.

The

The aggravation of theft, which ariſes from the criminal having been before convicted of the ſame, and by which he becomes habit and repute a thief, is puniſhable, however, with death. The reaſon of this is juſt and obvious: the end of all puniſhment is to correct and to amend the offender; but here, it is viſible, they have loſt their effect. The man who has ſeen the evil conſequences of ſuch deeds, who has already experienced the lenity of the Laws, but who voluntarily and premeditatedly again offends ſociety, by repeating his tranſgreſſions, can no longer be bound by the Laws; and therefore, unfit to be a member of ſociety.

The crimes of piracy here are tried before the High Admiral, and puniſhable with death.

Forgery, if the deed has been put to uſe, is a capital offence. Where a perſon is found guilty of forgery by the Court of Seſſion, he is by them remitted to the Juſticiary; an indictment is there exhibited againſt him, and a jury ſworn, before whom the decree already given by the Court of Seſſion is held in place

place of all other evidence, and in reſpect of which the offender is found guilty.

The puniſhment of perjury, or ſwearing falſely on an aſſize, is here puniſhed by confiſcation of moveables, impriſonment for a year, and infamy. Even all this, in my opinion, is too ſmall. The man who endeavours to take away the life of another, by an oath falſely taken, ought, on conviction, to loſe his own. Great allowance ſhould certainly be made by every Judge for inadvertency, forgetfulneſs, &c. but when wilful and direct perjury is evident on the very face of the depoſition; when he depoſes in one part to what he contradicts in another; in ſhort, when his whole viſible intention is to deprive another man of his property or his life, the ſentence of retaliation is the ſmalleſt that ought to take place againſt him. The ſame diſpoſition which would lead a witneſs, in a cool and diſpaſſionate manner, in the eye of the Public, in the ſolemnity of a court of juſtice, in total diſregard of truth, to ſwear away the life of a fellow-creature, would induce him

him to take it away by any other means, if he had the chance to eſcape.

I have now, I think, given you all the leading outlines of thoſe more atrocious offences, which, by the Scotch Law, extend their conſequences to life, exile, impriſonment, or heavy pecuniary fines. You will obſerve great clemency in the letter; and I can aſſure, you, from ſome little knowledge of my own, and from better information, there is equal mildneſs obſerved in the interpreting of them. Independent of theſe, there are other inſtitutions which do the Scotch equal honour. No perſon can be impriſoned in order for trial, without a warrant in writing expreſſing the cauſe, and proceeding upon a ſubſcribed information. Every priſoner in this country, committed to trial, if the crime be not a capital one, of which he is accuſed, is entitled to be releaſed on giving bail. I do not mention theſe circumſtances as confined to this country alone; I mention them as marks of liberty, jnſtice, and ſound reaſon. Every man who is tried here, on a proſecution of an higher nature, is tried before a jury of fifteen men, choſen and agreed to

to by himſelf, out of a body of forty-five. On this trial, it is neceſſary, by the Laws of Scotland, that the jury ſhould be unanimous in their verdict, either in condemning or acquitting the accuſed: the ſmalleſt poſſible majority either way is ſufficient. The wrong and perverted judgment of one individual can alone affect his own ſingle voice; the reſt are left at liberty to vote according to their conſciences. The juries in Scotland have now an uncontroverted right to give what verdict they think proper: By the old Laws, they had not a liberty to acquit a priſoner when there was a clear proof of his guilt. A remarkable caſe of this kind once happened, in which a jury of the priſoner's peers pronounced him innocent, when there was the moſt undoubted evidence of his being guilty. A jury of twenty-five Gentlemen of landed property were called upon to try this writ of error in aſſize, and the former jury were puniſhed by impriſonment for a year, forfeiture of moveables, and infamy. The mode is now aboliſhed.

The execution of ſentence paſſed on a criminal is now limited to eight days on the ſouth ſide of the river Forth, and

and twelve days on the north ſide of it, by an act of the third of George the Second. Formerly the term was of much longer continuance, and a criminal was ſuffered to remain ſometimes forty days in the horrors of darkneſs, uncertain of his fate, and executed at laſt. It is in reality the higheſt act of clemency as well as juſtice, that ſentences ſhould be executed immediately; that they ſhould appear in the eyes of the common people what they really are, the conſequence of the crime, and that the ideas of crime and puniſhment ſhould be aſſociated as much as poſſible.

I have not determined upon what apology I can make for ſending ſo much Law to a Lawyer without a fee. I know, however, you are a patriot, and that you will be happy to ſee a code of Laws ſo favourable to the liberty of mankind, in a country which has been celebrated for ſentiments of a very different nature. With what juſtice they have been blamed, I leave you to determine, and how far you are to truſt thoſe who make a trade of ſcandal, and live by defamation. Should you not inform me in your next letter,

ter, that you are already ſick of the ſubject, I ſhall take the liberty to continue theſe remarks.

I have the honour to be, &c.

LETTER

LETTER XXXVI.

The Commiſſary Court, and other inferior Courts.

To C. C—r, Eſq. the Temple, London,

Edinburgh, May 5, 1775.

SIR,

AFTER having made you acquainted with ſome of the laws of Scotland, it is but proper that I ſhould now introduce you to ſome of the courts where thoſe laws are diſpenſed: "Where "the poor and the fatherleſs are taken "compaſſion on, and where thoſe are "helped to right who ſuffer wrong." Let us viſit, if you pleaſe, the Commiſſary Court, which is ſituated in a place called the Parliament Cloſe, and which, though it has not the moſt promiſing appearance, is ſtill a Court of ſome buſineſs and great importance. It is a little room of about ten feet ſquare, and, from the darkneſs and dirtineſs of it,

it, you would rather imagine that thoſe who were brought into it, were confined there. To this Chamber of Juſtice you aſcend by a narrow, diſmal, winding ſtair-caſe, and where you are in danger of falling every ſtep you take. During the reign of Popery, and the infallibility of the Pope, this Court was ſtyled *Curia Chriſtianitatis*; but alas! times are much altered both with the Pope and the Court; and ſince the Head has been found to be very fallible, ſome people ſeem to think, that the Members are not leſs ſo.

At preſent this Court acknowledges the King as its Lord; and he appoints the four Judges who preſide there. Their powers are ſtill very extenſive, and their abilities very great: though, to ſpeak the truth, they have occaſion for them all; for, as Scrub ſays, "They have a pow-"er of buſineſs upon their hands." All thoſe ladies who want huſbands, and who can no longer do without them, ſet forth their neceſſities in the prettieſt manner poſſible, and are relieved. All thoſe ladies too, who are tired of the huſbands they have already got, and are very deſirous of getting quit of them in a decent

manner, mention their wants, and are relieved likewiſe.—Nothing can come amiſs to ſo much Juſtice.—The Commiſſaries know the wants of the ladies, and ſatisfy them all in the moſt obliging manner.

Sometimes a very amiable and modeſt lady comes to make her complaint in regard to the impotence of her huſband; and favours them (for they love preciſion) with an agreeable detail of what he cannot do. They immediately take compaſſion on ſo much virtue and delicacy, and give her an opportunity of meeting with better fortune another time. In ſhort, I can hardly enumerate the caſes they treat ſucceſsfully: it is ſaid they perform more Cures than the whole College of Phyſicians, and are particularly famous for giving eaſe in deſperate complaints.

But it is not to theſe inſtances alone their attention is confined: — they fulfil and interpret the laſt wills and teſtaments of the Dead. The deſires of the Living are eaſily known and ſatisfied; but the intentions of thoſe who are gone are not ſoon diſcovered: but that is nothing;

thing; for the Commiſſaries know every thing.

In all the trials which come before this Court, the evidences there given, are taken down in writing, which is not only very tedious, but unneceſſary; for, properly, every Court ought to hear the witneſſes themſelves. Every witneſs does not literally ſpeak the truth, but his countenance always does. It often happens, indeed too often, that a man's looks give the lie to every thing he ſays, and that you read in his face the deſigned purpoſe of deceiving you. How is this to be carried down upon paper? Who is to mark this to other Judicatures before whom it may appear? Who ſhall draw the exact line betwixt the doubtful timidity, the baſhful heſitation of a modeſt man who ſpeaks the truth, and the unconcerned impudence of a fellow who diſregards every thing and every body, and who has got his evidence by heart? You frequently find, that the moſt plauſible evidence upon paper, is that which you would leaſt have truſted from the witneſs's own mouth. The teſtimony, likewiſe, in this Court, is given by Interrogatories; which is certainly the

worſt method that could be deviſed for finding out the truth—as they frequently ſuggeſt to a witneſs what he is to ſay. The Law very juſtly forbids all interrogations which directly tend to condemn a man's ſelf; according to its own Maxim, "*Nemo tenetur jurare in ſuam turpi-*" *tudinem*;" and yet authoriſes an immediate queſtion which ſuggeſts the condemnation of another, and which, in all human probability, had the witneſs been left to tell the fact in his own terms, he never meant to ſay.

The Oath that is here adminiſtered to a witneſs is reckoned peculiarly ſolemn; and thoſe who entertain very favourable opinions of human nature, think it ſo ſolemn that it is impoſſible that any one ſhould break it.—That you may judge of that matter I ſend it to you. The evidence is ordered to kneel down, to lay his right hand upon the bible, and to repeat theſe words afier the Judge:

"I renounce all the bleſſings contain-
"ed in this holy book, if I do not tell
"the truth: I wiſh all the curſes there-
"in contained may be my portion, if I
"do not tell the truth: and I ſwear
"by

"by the Almighty God himſelf, as I "ſhall anſwer to Him at the great day "of judgment, that I will tell the truth, "the whole truth, and nothing but the "truth."

All this, I will grant you, is very ſolemn, and what no perſon of any feeling would think of violating—but over a villain all ties are inſufficient.

But what is the moſt extraordinary of all is, that they do not bring out this great Oath in all caſes; but have, what they call, *a little Oath*, to ſerve common occaſions. My God, Sir, *a little Oath!* What a proſtitution of terms! As if, in the eye of a man of feeling and underſtanding, all oaths were not equally binding. Can ſuch legiſlators wonder that very little attention ſhould be paid even to the greateſt oath? Indeed I much fear that a very trifling degree of confidence is to be placed in a man, who is called upon to give his teſtimony in a cauſe where his own intereſt is deeply concerned. Monteſquieu ſays, "*C'eſt toujours par "un retour ſur eux-mêmes que les hommes "agiſſent: nul n'eſt mauvais grâtuitement: "il faut qu'il y ait une raiſon qui determine;*

"*et cette raiſon eſt toujours une raiſon d'in-*
"*têrêt.*" If this be true, which I am afraid it is, very little regard is ever to be paid to any evidence when not corroborated by circumſtances; and indeed the greateſt judges have never paid any. Circumſtances and probability are the only foundations on which any reliance is to be placed. Evidences have been bought and ſold: the worſt will ſwear according to orders; and even the beſt miſtake meanings, and give interpretations of their own. But circumſtances can never deceive; and every man is a judge how far ſuch an act is probable.

The gentlemen who officiate in the Commiſſary Court are ſtyled proctors, and are in general very ignorant of every thing but their buſineſs. The Advocates do not plead in this Court; they ſometimes give in Memorials like the *Procurateurs* in the French courts; and it is on the ingenuity of theſe that the cauſe frequently turns. Theſe Memorials are intended, it is ſaid, to "elucidate juſtice;"—by which is meant each party makes it out in his own favour.

But what will ſurpriſe you moſt in this Court is, that the Judges are paid their ſalaries

ſalaries from the cauſes which come under their hands. You may imagine that ſuch a thing is impoſſible; but I aſſure you it is a fact; and though nothing can be more improper, nothing is more true. I am naturally inclined to think every man honeſt: I would imagine they acted from a principle incapable of being corrupted; but I am very ſorry to think that there is ſuch an opening for injuſtice on the one hand, and for injurious ſuſpicions on the other. When a Judge affixes ſuch a particular ſum of money for ſuch a particular ſentence, moderated, as he ſuppoſes, to the abilities of the party, how liable is he to be deceived? or rather, how is it poſſible that he can be otherwiſe? how diſhonourable is it that Juſtice ſhould be purchaſed? and how much more diſgraceful, that one man ſhould buy it at one price, and another man at another? If it is to be brought to market, there ſhould be one fixed market-price, and every man ought to pay the ſame for it as his neighbours.

You will remember with me how much that act, which made the Judges ſalaries independant of the Crown, was admired

in England; tho' the intereſts of Government could not often interfere with thoſe of individuals, and conſequently but remotely to be dreaded. But what alterations will you think neceſſary here, when a Judge has it in his power to ſet what value he pleaſes on the decrees which his office and a common regard to juſtice oblige him to give: when he is permitted to ſay, "Thus much ſhalt "thou pay me; I decreed in thy favour, "and I demand it."

In the moſt diſintereſted hands ſuch a power is always liable to ſuſpicion. When there ariſes a conteſt betwixt a remote and doubtful principle of Equity, and an immediate and certain one of Advantage; when the pronouncing one kind of ſentence produces ſuch a ſum of money, and another ſuch a ſum; what a fund of innate honour muſt that man poſſeſs, who invariably and conſtantly determines according to what is juſt and right, without any regard to emoluments of his own! But ſhould this licence ever fall into diſhoneſt men's hands, and ſuch a caſe may happen, I ſhould tremble not only for the ſake of thoſe unfortunate people who might chance

to

to come under their deciſion, but for the very being of Juſtice herſelf. Many of them, I imagine, would cry out with the poor Peaſant in the French Comedy, "Alas! I have gained my "Proceſs, and have loſt all my Mo-"ney."

There ſtill remain three other inferior Courts, which I will mention to you before I conclude this letter.

The firſt is that of the Bailies'; which is likewiſe ſituated in the Parliament-cloſe. It ſits in the forenoon three days in every week; where one of the Bailies of the Town (who anſwers to our Common Councilmen) preſides. He is informed and aſſiſted in his office by one of the City Aſſeſſors, who is to be an Advocate. In this Court both civil and criminal caſes are tried; but the criminal ones are not to be of a capital nature, or infer death.

Another is ſtyled the Dean of Gild's Court; who is a Magiſtrate of the Borough, and has cognizance of the mercantile cauſes in the Borough.

The third is the Sheriff's Court; and is intended for the convenience of the Poor, and the recovery of Small Debts. Ten marks is the higheſt ſum that can be ſued for in this court, except in the caſe of ſervants wages, which are not limited. An old writer ſays, "Thate "for the eaſe of ſaide Poore the ex-"pence of a proceſſe amounteth onlie "to ſex-pence." This is a pleaſant kind of a Court, and might furniſh a good example to all its neighbours. But the Law, which is a nice obſerver of forms, and hates innovations of all ſorts, will neither receive good counſel, nor profit by good example. Law and Phyſic, from the extravagance of the charges in each, were once the ſubject of frequent compariſons; but the parallel will hold no longer. A man who cannot afford to be regularly well, ſteps out of the preſcribed road, and applies to a Quack, where, by taking a bottle of the "Re-"ſtorative Electuary," or the "Elixir "of Life," he either gets well, or is put out of the power of making complaints. But the man who is aggrieved "in the means whereby he lives," finds no perſon ready to do his buſineſs for a little money; and though he may begin

begin *ſub forma Pauperis*, he always finiſhes in that condition. In this profeſſion there are no Quacks who advertiſe "No Cure no pay," and who tell you, as they do in medicine, "if your "caſe is bad, never mind: if you are "a dying, ſo much the better—come to "me, I ſhall cure you."

I have the honour to be, &c.

LETTER

LETTER XXXVII.

The Supreme Courts of Edinburgh.

To C. C——r, Eſq. the Temple, London.

Edinburgh, May 7, 1775.

SIR,

IN my laſt letter, I mentioned to you the inferior Courts which are held in this City; in compliance with your requeſt, I now ſend you ſome little account of what are ſtyled here the Supreme ones. I have only your own deſires to plead againſt the dulneſs of ſuch a ſubject.

The Judge who is appointed to try all the maritime cauſes, civil as well as criminal,

minal, is named the High Admiral. His juriſdiction extends likewiſe to all ſuch as fall within flood-mark, the harbours, and the creeks. In theſe caſes, his power is ſole and abſolute, nor ſubject to a review of the Court of Seſſion, except by reduction or ſuſpenſion: but they can carry no cauſe againſt him.

The Court of Exchequer exerciſes its juriſdiction in all queſtions of the revenue. It conſiſts, properly ſpeaking, of the Lord High Treaſurer of Great Britain, a Chief Baron, with four other Barons of Exchequer. Theſe Barons, to obtain their title, muſt be ſerjeants at law, Engliſh barriſters, or Scotch advocates of five years ſtanding. The Barons enjoy all the privileges which belong to the Lords of Seſſion. This Court extends its juriſdiction to the duties of the cuſtoms and exciſe. It is ſaid, I know not with what truth, that there is more villainy and perjury to be met with in this Court than in any other in Scotland; which is, I aſſure you, ſaying a great deal.

The Supreme criminal Judge in this kingdom was anciently ſtyled the Juſticiar.

ticiar. He held two courts every year at Edinburgh, where all the freeholders of the kingdom were aſſembled; but this, as you may eaſily ſuppoſe, from the inconveniencies of the cuſtom, went out of practice. Eight deputies were then appointed, from which number every quarter of the kingdom had two aſſigned them as Judges, who were to make their circuits in April and October. This mode was afterwards changed; and five of the Lords of Seſſion were added under the title of Lords Commiſſioners of Juſticiary, to the Juſtice General. Two of theſe Judges are appointed to hold Circuits in certain boroughs of each diſtrict, into which they go twice a year. In caſe of illneſs or other accidents, one Judge may proceed to buſineſs, without the aſſiſtance of his brother.

The laſt Court, with which I ſhall cloſe this long account, is that of the Lords of Seſſion, which is the Supreme one in this country, and to which all others appeal. It is not only conſidered as competent to points of Law, but of Equity, and may be ſaid to unite in itſelf the two powers of the Court of King's Bench and the Court of Chancery.

cery. The deciſions which are given here are univerſally reſpected in this country, and I believe with juſtice. They are ſubject, however, to be reviewed by the Engliſh Houſe of Peers, to whom the privileges of the Scotch parliament were conveyed. In ſome inſtances, the decrees of theſe Supreme Courts have been different: the moſt remarkable one was that of the Douglas cauſe, in which the deciſions were directly oppoſite. I leave it to themſelves to reconcile theſe different ideas of juſtice; the Scotch, however, in general, ſtill retain their opinions.

The Court of Seſſion took its name from being appointed to hold a certain number of ſeſſions in one place, inſtead of being unfixed and itinerant as it was formerly. In its origin, it conſiſted of ſeven laymen and ſeven churchmen, with a preſident, who was generally a prelate; but when churchmen were diſqualified from temporal juriſdiction, they loſt their ſeats, and have never ſince reſumed them.

The Judges of this Court, who cannot become ſuch till after twenty-five years

years of age, have always been received by warrant from the King. It is likewiſe a neceſſary qualification, that they ſhould have ſerved as an advocate or principal clerk of ſeſſion for five years, or as a writer for ten years. When any vacancy happens, the King preſents the ſucceſſor by a letter addreſſed to the Lords, wherein they are required to try and admit the perſon named. Their preſent number is fifteen, and the deciſions are carried by a majority.

The College of Juſtice, as the Court of Seſſion is ſtyled, comprehends not only the Judges but the Advocates who plead before them, the Clerks of Seſſion, and the Writers to the Signet. The privileges which are annexed to the College, extend equally to all the members. They are exempted from paying the miniſter's ſtipend, and all cuſtoms, &c. impoſed upon goods carried to or from the City of Edinburgh.

Their own proper civil juriſdiction in the firſt inſtance is very extenſive, and in which they judge excluſive of all inferior Courts whatever. In the ſecond, they judge only by review; but the cauſes here

are

are many, as there lies from almoſt every Court, and every caſe, a right of appeal.

The Gentlemen who are ſtyled Advocates in this country, are almoſt innumerable; for every man who has nothing to do, and no better name to give himſelf, is called advocate. Of thoſe, however, who practiſe and get buſineſs, the number is extremely few; but amongſt theſe few, are ſome men whoſe abilities are not only an honour to the profeſſion, but to the country itſelf: Men who make the bar a ſchool of eloquence, and not, as I am ſorry to ſay with us, a jargon of barbarous and almoſt unintelligible words, and who preſerve, in their debates, the manners and ſentiments of Gentlemen. I know, that though a lawyer, you have lamented, as well as every other man, that ſpecies of illiberal invective, that total diſregard of decency and almoſt of truth, that entire want of all the ſpirit which a genteel education generally beſtows, ſo remarkable in our own Council. A young practitioner at our bar, often imagines, that it is impoſſible to be impotent enough; and that impertinence, far from being a ſign of ignorance, is a mark of abilities.

ties. Without mentioning the inhumanity of abuſing thoſe people who neither are allowed, nor can have it in their power to defend themſelves; I own, for my part, I ſee no more right that a Counſel at the bar has to inſult you with affronts, than a Clergyman would have to addreſs you from the pulpit, or an officer on a review day to knock you down: but if, like ſome other quarrelſome animals in England, it ſhould be found neceſſary to ſuffer them to fight in order to keep up their courage, let lawyer attack lawyer, till after having ſnarled, and bit, and torn each other, till they are weary, they may fall to picking up what they can get, in peace and good fellowſhip.

I have the honour to be, &c.

LETTER

LETTER XXXVIII.

On the Scotch Laws relative to Marriage.

To C. C—r, Eſq. the Temple, London.

Edinburgh, May 10, 1775.

SIR,

IN moſt countries, the ceremonies of Marriage are treated with reſpect. A Roman Catholic conſiders them as one of the duties of his religion; and even an Engliſhman looks upon the ſolemnization of it as a ſerious thing; but here, it is a matter of merriment, and no ceremony at all is neceſſary. A man, indeed, in Scotland, can ſcarce be ſaid to know whether he is married or not, as his own conſent is no part of the buſineſs. It is

is ſufficient that two or three people determine it without his participation. A woman who has no money nor much virtue, takes it into her head that it would be a very proper thing for her to marry ſuch a a man, and ſhe does it. She brings two people to ſwear, that he called her wife, and that they paſſed the night together as ſuch. There is not the leaſt occaſion that there ſhould be one word of truth in all this, or that people who are unconcerned ſhould believe it; but notwithſtanding that, a Marriage is confirmed according to Law, wiſely made for that purpoſe. In vain the poor man would ſay that he did not know the woman; that if he had, he ſhould never have thought of marrying her, or even bring creditable witneſſes to the truth of what he ſays; nobody doubts it, but he is married for all that, and every body laughs at him. It is poſſible, indeed, that in ſuch a caſe, a woman would make the moſt of what ſhe could get, and take a ſum of money from one, that ſhe may have an opportunity of impoſing upon another: for though, unfortunately, ſhe can but marry one huſband at a time, ſhe may attempt to marry a thouſand. No traffic

traffic can be more profitable, while it has the ſanction of the Laws, than this is. It is enriching a very amiable part of the ſex in a very laudable manner, and opening an extenſive field, in which women of genius may ſhew their abilities.

A Clergyman of a large pariſh in England, when his pariſhioners are matrimonially inclined, is the only perſon who may be ſaid to enjoy the benefits of Matrimony: but were he in this country, though he might be very willing, nobody would give him an opportunity of exerciſing his function, or receiving the profits of it. Here is no occaſion for any particular ceremony; two people have only to agree to call themſelves Man and Wife, and they are ſo. By the Roman Law the conſent of the father was neceſſary to the marriage of the child; but it was found to be very abſurd that a child could not act as he thought proper; and ſo it is ordained by the Laws of Scotland, that the children may marry as ſoon as they pleaſe, and the parents, if they do not approve of it, may rail by themſelves.

The

The Judges, however, who ſometimes have theſe points under their conſideration, ſeem aſhamed of the extravagance and abſurdity of their own laws; and when there is any equitable poſſibility, always determine againſt them. Indeed, to ſay the truth, ſuch laws as theſe are a ſcandal to ſociety, and teeming with all the evil conſequences bad inſtitutions generally produce. Every one knows that clandeſtine marriages were put a ſtop to in England from the many impoſitions that were practiſed; and that even the multiplication of ſociety was by no means adequate to the misfortunes it ſuſtained from them. But in thoſe caſes a ceremony was performed by a regular Clergyman in prieſt's orders, with the conſent of both parties. There was a formal and legal act ſolemnized in the preſence of witneſſes, before whom they mutually agreed, and did actually become man and wife. In Scotland, however, the caſe is entirely different: the law ſays in one inſtance, "that a marriage is fully perfect by Conſent, which, without "any conſummation, founds all the conjugal rights and duties."—In another inſtance, "that a conſummation after a promiſe of marriage forms an actual mar-

"riage."

"riage."—And in a third inſtance, "that "it is not neceſſary that the marriage "ſhould be celebrated by a Clergyman, "but that the conſent of the parties may "be declared before any witneſſes whate-"ver." You here obſerve that the character of the witneſs is not the leaſt neceſſary; and therefore there is no occaſion to be difficult in the choice of one, as any will be ſufficient. But this is not all.—Theſe beneficent and gallant Legiſlators, who take ſuch care of young women, and provide what is proper for them, further ſay, "that even ſhould no "formal conſent appear, Marriage is pre-"ſumed from cohabitation." In England a poor fellow runs his neck into the nooſe wilfully, and with his eyes open: but in Scotland, here are ſo many ſnares and toils, and gins and pitfalls, that a man muſt be endued with uncommon dexterity, not to be entrapped by ſome of them.

In reading ſome caſes of this kind this morning, the uncommon hardſhip of one particularly ſtruck me.—A woman proved with child by a man, who, on a viſit to her at her lying-in, and probably in tenderneſs to her at ſuch a moment, called her his Wife in the preſence of the Mid-

wife.

wife—And on no better foundation, without any antecedent circumſtance proved, without having cohabited together, without either habite or repute, were theſe two people, by a ſolemn deciſion of the laws of Scotland, adjudged to be Man and Wife. And now what think you of theſe Laws? You will imagine, I ſuppoſe, from hence, that here is nobody of a certain age unmarried. But, as I have already told you, though many attempts are made to infer ſuch kind of nuptials, they are conſtantly almoſt diſcouraged by the Judges. And indeed were it not for that *vis inertiæ* which may be ſaid to reſide in Them, I know not what could reſiſt the deſtructive force of theſe regulations. You will agree with me in thinking them ſtill more fatal, when you recollect that this place is the ſeat of an univerſity to which ſome hundreds of young men annually reſort; many of them of the moſt reſpectable families; all of them at a time of life when they are but too ſuſceptible of the tender impreſſions, and but too eaſily impoſed upon by any woman who has art enough to make herſelf appear an object of affection: many of them ignorant of the laws in this reſpect, and liable, from the unguarded

guarded inexperience of youth, to be drawn into expreſſions which can never be recalled. When the Scotch weigh theſe circumſtances, when they conſider the reputation of their Univerſity, and how much it is their duty to guard againſt theſe impoſitions, it becomes matter of leſs wonder that ſuch marriages never take effect; for there are very few inſtances of their being confirmed. The firſt thing the Scotch in general do to ſtrangers, is to put them on their guard againſt theſe practices.

Notwithſtanding this ſpirit of Matrimony, there never was a place where ſo many women of looſe character were to be met with at every corner. It may indeed ſeem the neceſſary progreſs, that the woman who voluntarily has recourſe to law for an huſband ſhould, in ſome moment, have admitted certain perſons to the privilege of one, without any law at all. It is highly requiſite, therefore, that the line betwixt a ſingle and a married ſtate ſhould be ſtrongly marked; for when no ceremony is neceſſary in the change from one ſtate to the other, a woman is too apt to make no ceremony of the matter.

In ſpite of the facility of their marriages, the Scotch ſeem inclined to a ſingle life, and many months paſs away without a marriage taking place. While the Engliſh are conſtantly flying down hither to get married, the people here look on with great indifference, and wonder how they can travel four hundred miles for ſo fooliſh a purpoſe. The employment of a Clergyman, I am told, on the borders, is very lucrative; for, as the Engliſh are generally in a great hurry to be married, as well as for every other thing, he proportions his demands to their impatience. Were our countrymen and their brides who make theſe expeditions, a little more acquainted with the laws of this Country, they might ſet at defiance "the benefit of the Clergy," "as the laws which Love has made" are ſufficiently binding.

I have the honour to be, &c.

LETTER

LETTER XXXIX.

Some Peculiarities in the Scotch Laws.

To C. C—r, Esq. the Temple, London.

Edinburgh, May 12, 1775.

SIR,

THERE are some particularities in the Laws of Scotland, which are not only a contradiction to the principles of all Laws whatever, but a disgrace even to common sense. It is generally an allowed maxim, 'that no question can be put to a man, which has 'an immediate tendency to condemn himself;' and yet, in contradiction to this very maxim which they have adopted, there is in some points a reference had to the party's own oath to condemn or acquit himself. This is styled the "Oath of Probation," and is used in those cases when the other party has no proof sufficient to establish what he wishes. By

all laws, and in all caſes whatever, every man ſhould be preſumed innocent till he is proved to be guilty. In matters of right there is no ſuch thing as a demi-proof; it is either entirely eſtabliſhed or not eſtabliſhed at all, unleſs one can ſuppoſe there is ſuch a thing as demi-truth. But notwithſtanding this, when a certain degree of probability is inferred, the Judge orders the party to ſwear whether or no what his adverſary alleges to be true; and by that means either to condemn himſelf, or gain his point, by his own oath, in direct contradiction to another law of their own, which ſays, 'that no man can eſtabliſh a right by 'his own oath.'

If you add to this, the little credit that will be given to any man who is acquitted by ſuch means, the temptation it offers for perjury, and the very eaſy opportunity it gives to every man who really may be guilty, of clearing himſelf with an appearance of honour, you will, I am ſure, agree with me in thinking that nothing could be more abſurd. An appeal to oath, like the antient appeals to ſingle combat, confounds the innocent with

with the criminal, and gives an equal power to them both.

Another peculiarity in the Scotch Laws, which you will think equally improper, is the Judicial Examination. The party who bring the action being able to prove nothing, beg leave of the Court to examine the defendant in the way they think beſt, by aſking him what queſtions they chooſe, and which tend to make the interrogated either contradict himſelf, or utter what they wiſh him to ſay. This mode of examination is that which the Inquiſition adopts, as beſt ſuited to its purpoſes, where they find the poor ſufferer guilty in ſpite of all he can ſay to the contrary. In England, whenever an accuſed perſon is permitted to ſpeak, it is held to be in his own defence. On the contrary, by theſe laws he is obliged to ſpeak, and what he does ſay is only calculated to condemn himſelf. In theſe caſes the Judges make uſe of a kind of judicial arithmetic, and multiply and ſubtract at their pleaſure; for what the defendant ſays in his own favour, they very naturally concluſde is partiality to himſelf, and overlook it accordingly: but ſhould he ſay any thing againſt himſelf,

they as naturally imagine that he would ſay as little as he poſſibly could, that he might probably conceal half the truth, and therefore they ſet it right by believing juſt double of what is the fact.

A third mode of proceeding, equally as unjuſt as the other two, is when a party wiſhes to remove any witneſſes he thinks may be againſt him in a cauſe, and who might be a means of his loſing it. In ſuch a ſituation he begs leave to object Partial Counſel; by which is underſtood, their having mentioned the ſubject to any different third perſon, who, probably, has no knowledge of the cauſe. The character or reputation of the perſon is nothing to the purpoſe: he is found guilty of ſpeaking, and is condemned accordingly. In the proper management of theſe circumſtances lies the whole ſtrength of the cauſe: and a man frequently gains his point, not by the facts he eſtabliſhes, and the witneſſes he brings, but by the witneſſes he removes, and the truth which he conceals. A poor man who fancies he is ſure of victory by the teſtimonies which he has to-day, may find, to-morrow, that he may as well have had none, as they are all taken from him.

But

But if this artifice ſhould fail, there is ſtill another to ſucceed it: they beg leave to aſſure the Judge the witneſſes have no character. A woman, for inſtance, they allege has had knowledge of man improperly, and therefore cannot ſpeak the truth. They attribute to the taſting this forbidden fruit the reverſe of what our Firſt Mother experienced; and inſtead of teaching them "the knowledge "of good and evil," they pronounce they do not know one from the other. In vain, Sir, a man of plain underſtanding would ſay, that this circumſtance has no relation to ſpeaking the truth, or that having purſued their inclinations in one point, can in no meaſure prevent them from following the dictates of their conſcience in another, where they can have no inclination to miſlead them. You might as well talk to the "deaf Adder;" for theſe humane laws, which are ſo favourable to women in ſome inſtances, lay it down as a principle in this point, 'that after the 'commiſſion of certain freedoms, there is 'no truth in woman.'

Though ſuch particulars as theſe are a diſgrace to all laws, and the bane of every ſociety, yet we meet with them

in every place, and they are ſuffered to remain without any alteration. How ſtrange it is, that every political inſtitution ſhould be diſtinguiſhed by ſomething that is abſurd and ridiculous, and that wherever we turn our eyes we ſhould diſcover only a confuſed ſcene of contradictions, uncertainty, hardſhips, and arbitrary power! What more mortifying picture can we have of human weakneſs! As if every thing which is the work of man muſt be marked with imbecility, and thoſe very laws which puniſh injuſtice in others, ſhould be diſgraced by injuſtice of our own.

I have the honour to be, &c.

LETTER

LETTER XL.

A View from Roſline Caſtle.

To R. D. Eſq.

Edinburgh, May 25, 1775.

SIR,

WERE any man of my acquaintance deſirous of ſeeing the ſublime and beautiful in perfection, according to Mr. Burke's definition of them, I would bring him into Scotland. For the beautiful, for the ſofter, and more finiſhed charms, I would ſhew him the Ladies, who are, in my humble opinion, the moſt beautiful objects in the creation. For the ſublime, I would deliver him to all the naked wildneſs and extended deſolation of the country.

The ſtyle of an Engliſh landſcape is that of improved and cultivated nature. Though frequently highly romantic, it is in general too diminutive, and its proſpect too confined. The eye with great eaſe comprehends the whole of it at one view: but in this country, there is a certain character of greatneſs and majeſty obſervable in every part. Nature ſeems to act at large; all her works are bold, ſtrong, and unfettered by the improvements of art.

Added to this, the appearance of the heavens is not leſs uncommon than the face of the country, or leſs diverſified. The winds, which here reign with peculiar violence, allow none of that placid and ſerene ſky which gives an air of tranquillity and chearfulneſs to every ſcene. The clouds, driven on by the impetuoſity of the ſtorms, aſſume a thouſand fantaſtic ſhapes, and changing as ſuddenly, put on others equally as ſtrange. Nor am I ſurpriſed at the wild imagination of Oſſian, "bodying them forth" into beings of his own creation; into the ſouls of departed heroes, or wicked ſpirits big with death and deſolation.

Not

Not many day ago, I beheld one of the moſt pictureſque ſcenes the imagination can poſſibly paint. It was Roſline Caſtle, near Edinburgh. The day was uncommonly fine for this ſeaſon of the year, and gave me every advantage I could deſire.

On my left hand lay the Caſtle of Roſline, now in ruins. The arched gateway which led to it, and on which the ſun ſhone very bright, ſhewed every mark which time and the inclemency of the ſeaſons that had paſſed over it, had made in its walls. Within the gate ſtood the mouldering remains of the Caſtle itſelf, diſpoſed in broken and ſhapeleſs columns, ſcattered here and there; ſome riſing in the air to a great height, others level with the ground, ſome covered over with ivy, others left bare and naked, but all of them bearing the venerable marks of its former grandeur and magnificence. The ſun, which now darted its rays amidſt the broken arches, and then again was overſhadowed by the clouds, ſhewed them to ſtill greater advantage. Above the Caſtle, on the left ſide, roſe a ſteep hill, the ſide of which was beautifully covered with wood up

to

to the very top, except where the bare rock now and then made its appearance, or a ſheet of water ruſhed down in precipitate falls to the bottom.

On the hill where I ſtood, which was without the Caſtle, lay in a ſtrange kind of diſorder, the fragments of what had formerly been the out-buildings of the Caſtle. At preſent nothing remained in any diſcoverable form, but the arch of a window, through which was a beautiful perſpective of the country below you. Nohing could be a ſtronger picture of ruin than this arch. Its ſtones were mouldering in decay, its figure had already began to be loſt, and part of it now fallen. An old tree, which grew by it, had thruſt its withered branches through the wall, and waving with the blaſt, cauſed an hollow and mournful ſound, which, had it been in the dead of night, in ſilence, and darkneſs, might have intimidated the moſt courageous.

Below the place where I ſtood, lay a ſmall plain ſurrounded with hills, which gradually roſe above it. A little, but neat farm houſe added beauty to this ſpot. It was disjoined from the land on which

which the Caſtle was ſituated, by a rivulet of water. The whole ſcene was a picture of quiet and retirement. It was ſheltered on every ſide; no ſtorms could incommode it; and ſhould its inhabitant have ever have known a deſire to wander, he had only to look upwards to the Caſtle of Roſline, to ſee the nothingneſs of all human grandeur; the pride and ſtrength of ages mouldering into duſt.

The hills, which immediately ſurrounded this plain, were covered with the fineſt verdure: the ſheep that were feeding on them, and the ſun ſhining over their ſurface, gave them the moſt lively and pictureſque air imaginable. Beyond theſe roſe another chain of hills, entirely buried in ſnow, and which, though probably at many miles diſtance, appeared in the proſpect cloſe upon them. Paint to yourſelf the extreme beauty of this contraſt. The one in all the luxuriancy of vegetation, of the moſt lively green, the next cloathed in all the horrors of winter! It was the union of two ſeaſons, as oppoſite in reality, as they now ſeemed joined in appearance. Above theſe laſt hills, as if to cloſe the ſcene,

appeared

appeared the Highlands, in all the aweful majeſty of ſuperior height and grandeur.

I am afraid that I deſcribe theſe beauties to you but very imperfectly; for no words can be adequate to the grandeur of ſuch a ſubject. As I had nothing to note them with at the time, the ſtrength and vivacity of the firſt impreſſion is ſomewhat worn away. But I was rather willing to hazard your cenſures in this inſtance, than neglect giving you ſome faint notion of the ſcenes of this Country.

I have the honour to be, &c.

LETTER

LETTER XLI.

On the Dancing Maſters Balls and Publics.

To Miſs Lucinda B——

Edinburgh, May 25, 1775.

MY laſt letter, I am afraid, afforded my dear Lucinda little worth her acceptance. The defect of matter of greater importance in this Country, which is all Quiet and Serenity, and, like the upper regions, has no ſhare in the ſtorms of that below, muſt plead my excuſe for this epiſtle; unleſs you will agree with me, in the words of Sir William Temple on the like occaſion,

caſion, "that as men have more curi-
"oſity to enquire how a great man ſleeps,
"than what a mean man *does* all the
"day long;" ſo the very reſt and idle-neſs of this northern people, ſeems more worth knowing than the buſy motions of many ſmall ones on the other ſide of the Atlantic, who yet at this time pre-tend to be conſidered, and make a noiſe.

I think I have told you every thing relating to the public aſſemblies: but there are others which ſeem to afford the Scotch great entertainment, as they are much frequented, and in general more crowded than the others. Theſe are Dancing-maſters Balls, who ſwarm in Edinburgh, and who are conſtantly exhi-biting their ſcholars to the public. You know 'tis a cuſtom in London for ſome of the principal Dancing-maſters to have balls for their benefit; but here it is a general thing, from the one moſt in vogue, to the humble teacher of a reel to the drone of the bagpipe. Each has his ball and his public, or his two balls (for I can find no difference) at a particular ſeaſon of the year, in the Aſſembly-room; where a degree of emulation fires their breaſt, and each endeavours to ſhew his own

own excellence and ſkill as a maſter, by the execution and performance of his ſcholars. It is incredible the pleaſure and ſatisfaction the inhabitants of this City take in this diverſion. They ſeem to enjoy it much more than dancing themſelves: I ſuppoſe from the pleaſing remembrance of thoſe happy times when they themſelves made part of the entertainment. But on other accounts I cannot wonder at it: as it is not only an entertaining ſight, but fills the mind with agreeable reflections, and benevolence, to behold the riſing generation in any part of their education that may hereafter contribute either to their own pleaſure, or to the advantage of ſociety or mankind. I could not but admire the young ambition juſt glimmering forth in a Minuet or Country-dance, which, when rouſed into a flame, might hereafter aſpire to a peerage and a coronet: and that ſelf-ſame grace and elegance dawning in a Bow, which might be deſtined to perſuade a multitude, or command a ſenate. But beſides the ſatisfaction ariſing to a thoughtful mind, from the conſideration of ſo many of the human ſpecies being rendered completely happy, in the

the full meridian of innocent youth, without any pain, any anxious care, any world in the oppoſite ſcale to counterbalance the laſt portion of their enjoyment: I aſſure you, 'tis no deſpicable amuſement, even as a puppet-ſhew, to behold ſo many beautiful little figures diſplaying their agility and graceful attitudes, as it were in a moving concert.

The children on theſe occaſions are dreſſed with much elegance, eaſe, and propriety; without the foppery of the French, or negligence of the Engliſh. You neither ſee a Boy of ten years old in the habillement of a *petit maître*, with bag, ſolitaire, ſword, and muff: or the Youth of ſeventeen with his hair diſhevelled, in the dreſs of an infant. The Scotch gain great credit by the apparel of their children, eſpecially the young ones, who indeed are fine ſubjects for the diſplay of taſte in this particular.

I do not ſuppoſe any nation in Europe is more beautiful than the Scotch for a certain time; but the ſhape and ſymmetry of the boys, the complexion and features of the female ſex, continue but a ſhort

ſhort period; as men, they are too coarſe and ill-faſhioned to be handſome; as women, too maſculine and robuſt to be beauties. They dreſs their children in fancy-dreſſes, rather than any regular one; particularly the heads of the girls, which they ornament in the moſt unaffected pleaſing manner poſſible, with ribbands and flowers: the habit of the boys alſo is elegant and plain: the performers, therefore, as to outſide appearance, have every thing to recommend and ſet off their excellence in dancing.

But I cannot ſay, they are any great proficients in any ſtyle of dancing that requires grace: the Scotch are perfect ſtrangers to it in any part of their life. Agility and ſtrength are moſt natural to them, are their darling delight, which they endeavour to improve from their earlieſt infancy, and in which they arrive at much perfection. But as many people take the greateſt pains to accompliſh what they will never obtain; ſo the inhabitants of this country exhauſt much time in learning a minuet, the moſt requiſite part of which they never arrive at, namely, that elegant and graceful air which

which is the very eſſence of it, and of which the Italians and French are the only complete maſters.

But if the Scotch are deprived of this advantage to their perſons, all-provident Nature has beſtowed on them others, which are of much greater uſe to themſelves and ſociety. The want of grace is abundantly recompenſed by a ſuperiority of ſtrength and manlineſs, and that ſinewy arm, the very ſight of which is ſufficient to make a pampered offspring of the ſouth ſtand amazed and tremble.

At theſe balls all the children dance minuets; which would be very tireſome and diſagreeable, as well from the badneſs of the performance, as from the length of time they would take up, were they regularly continued. But the Dancing-maſters enliven the entertainment by introducing between the minuets their High Dances, (which is a kind of Double Hornpipe) in the execution of which they excel perhaps the reſt of the World. I wiſh I had it in my power to deſcribe to you the variety of figures and ſteps they put into it. Beſides all theſe common

mon to the hornpipe, they have a number of their own, which I never before ſaw or heard of; and their neatneſs and quickneſs in the performance of them is incredible: ſo amazing is their agility, that an Iriſhman, who was ſtanding by me the other night, could not help exclaiming in his ſurpriſe 'that by Jeſus, he never 'ſaw children ſo *handy* with their *feet* in 'all his life.'

The motion of the feet is indeed the only thing that is to be conſidered in theſe dances, as they rather neglect than pay any attention to the other parts of the body; which is a great pity, ſince it would render the dance much more complete and agreeable, were the attitude of the hands and poſitions of the body more ſtudied and underſtood by them. From the practice of theſe high dances one great advantage is derived to the young men, in giving prodigious powers to their ancles and legs; but I cannot ſay it is an ornamental advantage either to them or to the ladies; as it makes them too large in thoſe parts for the proportion of the reſt of the body, and takes off that fine tapering

pering form which is ſo eſſential to real beauty.

I do not know any place in the world where dancing is made ſo neceſſary a part of polite education as in Edinburgh. For the number of inhabitants I ſuppoſe there are more Dancing-maſters than in any other City; who gain large fortunes, though they inſtruct on very moderate terms, from the number of ſcholars who conſtantly attend them. In general they may be ſaid to be very good ones, as well thoſe of their own Country as Foreigners from moſt of the polite parts of Europe. Beſides minuets and thoſe high dances, they inſtruct the children in cotillions and allemandes, but not many of them, as they are ſenſible of their incapability of ſucceeding. In dancing, as in many other things, inſtruction and precept alone do not convey ideas ſo well as example and practice. Had they ſome few as excellent as Miſs Lucinda B— to ſhew them what it was to move gracefully, elegantly, and unaffectedly, I do not doubt but that then they might make ſome progreſs, and reach ſome degree of perfection. I wiſh, therefore, for the benefit of this

this City, that you, and half a dozen of your female acquaintance, would paſs the next winter in Edinburgh, in order to give them a model of a complete dancer.

Believe me, Dear Lucinda,

ſincerely Yours.

LETTER

LETTER XLII.

On the Aſſemblies public and private.

To Miſs Lucinda B——

Edinburgh, May 19, 1775.

DEAR LUCINDA,

YOUR deſcription of the Feſtino afforded me no little amuſement; and I think myſelf as fortunate in hearing your account of it, as you can do in being preſent at the reality. But there is one thing at which I cannot but be angry; that you ſhould entertain ſuch a contemptible idea of our amuſements: I ſay our, for I have been in this country ſo long, that I begin to think myſelf an inhabitant of it. Suffer me to inform you,

you, that we too have Aſſemblies, brilliant as the eyes of Beauties can make them, with which this country abounds, and which every place of public reſort in Edinburgh can boaſt of, if they had no other inducements or charms to recommend them.

I aſſure you the Aſſemblies afford a very agreeable diverſion: they are governed by ſeven Directors and ſeven Directreſſes, one of whom manages the dancing alternately, and performs the part of Miſtreſs of the Ceremonies. As the room is too ſmall for the company who generally frequent them, it is impoſſible for all to dance at the ſame time: to prevent, therefore, the inconvenience and confuſion which muſt neceſſarily be occaſioned, the Lady Directreſs is obliged to divide the company into Sets, and, ſuit them according to their rank and quality, putting about twelve couple in a Set. After this *etiquette* is over, the firſt Set dance minuets, beginning in the order of the tickets which are diſtributed by the Lady Directreſs, and then one country dance, in the middle of the room, which is ſurrounded by chairs, to prevent the reſt of the company from interfering

fering with the dancers. At the concluſion of this, the ſecond Set begin, and then the third and fourth in their reſpective turns, till all the Sets have danced their minuet and country dance, and then the firſt begin a country dance, and the other follow as at firſt.

This mode of conducting the Aſſemblies is much approved of by the inhabitants of this City, and certainly has many conveniencies; as you dance with the greateſt eaſe, order, and regularity, from having the whole room, and no crowd or interruption; beſides, you generally know your company, which gives the public all the advantages of a private entertainment. But then the young Ladies, who are fond of dancing, complain, that by this means they are deprived of that pleaſure, as it ſeldom happens that a Set can dance oftener than twice. Indeed the worſt circumſtance attending it is, that you are often prevented entirely from dancing, as there may be too many Sets for it ever to come to your turn; but for my own part, I think that the comfort with which you dance balances every diſadvantage, and makes it,

it, upon the whole, a moſt eligible form for an Aſſembly.

Were the Scotch Gentlemen diſpoſed to gallantry, this manner of managing the Dancing, would afford them the fineſt opportunity they could wiſh, as they are left the whole evening to furniſh entertainment and converſation for their partners. But obſervations on the cloaths and dancing of the party who are performing, too often fill up the vacant interval; and, inſtead of ogling, ſighs, proteſtations, and endearments, the Lady ſits envying the more fortunate ſtars of her companion who is dancing, whilſt her partner yawns for the approaching period of his own exhibition.

Ever ſince I have been in Edinburgh, the office of Lady Directreſs has been diſcharged by Mrs. Murray, ſiſter to Lord Mansfield; who executes her part with ſo much ſucceſs, that the other Ladies fear to attempt it after her; and, indeed, ſhe deſerves every encomium that can be beſtowed on her. As long as Mrs. Murray obliges the Public with her aſſiſtance, the City of Edinburgh cannot wiſh for a more agreeable

entertainment, than their Aſſemblies; but if any thing ſhould happen to deprive them of her abilities, it is imagined they would furniſh themſelves with a better room, where a different plan would be adopted.

How far it is better for a public amuſement to be under the influence of a Lady, or how far the Scotch Gentlemen are to be juſtified in giving ſo much trouble and fatigue to the fair ſex, I will not pretend to ſay; but thus far I can ſpeak from experience, that nothing was ever conducted with more propriety and regularity, than they are at preſent; nor was I ever at any Aſſembly where the authority of the Manager was ſo obſerved or reſpected. With the utmoſt politeneſs, affability, and good humour, Mrs. Murray attends to every one. All petitions are heard, and demands granted which appear reaſonable.

The company is ſo much the more obliged to Mrs. Murray, as the taſk is by no means to be envied. The crowd which immediately ſurrounds her on her entering the room, the impetuous applications of *chaperons*, maiden-aunts, and the

the earneſt intreaties of lovers to obtain a ticket in one of the firſt Sets for the dear object, render the fatigue of the office of Lady Directreſs almoſt intolerable; and I am ſenſible, few would undertake it, did not Mrs. Murray's zeal and endeavours meet with univerſal approbation.

Beſides minuets and country-dances, they in general dance reels in ſeparate parts of the room; which is a dance that every one is acquainted with, but none but a native of Scotland can execute in perfection. Their great agility, vivacity, and variety of hornpipe ſteps, render it to them a moſt entertaining dance; but to a ſtranger, the ſameneſs of the figure makes it trifling and inſipid, though you are employed during the whole time of its operation; which, indeed, is the reaſon why it is ſo peculiarly adapted to the Scotch, who are little acquainted with the attitude of ſtanding ſtill.

Allemandes and Cotillons are neither admired nor known in public companies in this City. Thoſe Ladies who have ſeen them danced in Paris or London,

are unwilling to introduce them, well-knowing how little calculated they are for the meridian of their country.

I was lately at an Aſſembly here on the Queen's birth-day, where Mrs. Murray repreſenting her Majeſty, preſided in the chair, and received the proper compliments. It was conducted with the uſual elegance and propriety, and was ſo crowded, that not half the Sets could dance that wiſhed to do it. I aſſure you I never ſaw a ſtronger appearance of loyalty even at St. James's, or more rejoicing on any public event.

But beſides the general Aſſemblies, there are a number of private ones given by ſocieties, clubs, or ſubſcription, and every week is productive of ſomething new. Among the reſt, the matrons and married Ladies give an Aſſembly and Entertainment to the young Ladies, to whom they diſtribute tickets to provide themſelves partners. You may be ſure the old ones are not backward in their invitation. Each of them is ſquired by ſome antiquated beau, who, with his beſt cloaths, bruſhes up his beſt minuet, and revives

revives in imagination the feats of ancient times.

In return for this Ball the Gentlemen of the Capilaire club give another equally elegant and polite, with a ſupper, ices, and every thing that luxury can invent. After the Ladies are withdrawn, the Gentlemen, in conformity with the manner of this Country, retire into a private room, where each ſacrifices his underſtanding and health to wiſhing, in full bumpers, the health of his fair partner; who, if ſhe has any underſtanding, muſt ridicule, condemn, and abhor the cuſtom. But the Scotch Gentlemen are ſo reſolute in their determination, that many of them, immediately after the departure of the Ladies, retire for a ſhort time, in order to change their dancing apparel, and put on a dreſs more adapted to the occaſion of riot and exceſs.

Happy would it be for our ſex, had every female that good ſenſe, which you are poſſeſſed of! Was the converſation of all of them as agreeable, mankind would be ſo far from finding happineſs in diſſipation and wine, that a drunkard and a coward would be equally ignominious.

The ſociety of the women would afford them the only real pleaſure; and, inſtead of remorſe, inſtead of

"Thick-ey'd, muſing, curſed melancholy,"

which purſue the votary of Bacchus, the debauchee, and the gameſter, a conſtant ſerenity of mind from the improvement of their knowledge, a chearful confidence from the conviction of reaſon and ſound judgment; a uniform life and ſpirit in their converſation, would render them tender parents, affectionate friends, and faithful lovers.

My dear Lucinda,

believe me ſincerely yours.

LETTER

LETTER XLIII.

On the Police of Edinburgh.

To R. D. Eſq;

Edinburgh, May 25, 1775.

SIR,

AN Engliſhman, who has paſſed much of his life in London, and who has been entertained every morning with ſome dreadful account of Robbery or Outrage committed the evening before, would be much ſurpriſed, on coming into this City, to find that he might go with the ſame ſecurity at midnight as at noonday. A man, in the courſe of his whole life, ſhall not have the fortune here to meet with an houſe-breaker, or

even ſo much as a ſingle foot-pad: and a woman ſhall walk along the ſtreets at any hour in an evening, without being "broke in upon," as Triſtram Shandy ſays, "by one tender ſalutation." At eleven o'clock, all is quiet and ſilent; not ſo much as a watchman to diſturb the general repoſe. Now and then at a late, or rather an early hour in the morning, you hear a little party at the taverns amuſing themſelves by breaking the bottles and glaſſes; but this is all in good humour, and what the conſtable has no buſineſs with.

As I do not imagine this is owing to the peculiar diſpoſitions of the Scotch; for human nature, when occaſion preſents itſelf, is, I take it, the ſame in all places, we muſt attribute it to the excellence of the Police. The City Guard, who, I aſſure you, are very terrible looking men, and perform their exerciſe every day in the High-ſtreet, to ſhew people what they can do, have their ſtations, during the whole night, in the ſtreet, to prevent any quarrels or diſorders that may ariſe there. Theſe are relieved by others in their turn; ſo that the

the duty is performed by all them in ſucceſſion.

This Guard is of very old ſtanding, and commanded at preſent by no leſs a perſon than the Provoſt of Edinburgh, who is generally a tradeſman, and conſequently much uſed to arms. But I can with great truth inform you, that the command has been veſted in perſons equally formidable for two centuries or more. In the year 1580, the Common Council of Edinburgh formed citizens into companies of fifty men each, and appointed burgeſſes of the beſt experience in martial affairs to command them: for, as the Act wiſely ſays, "It hath been "found by experience, in many coun- "tries, that it is not ſo much the mul- "titude that overcometh, as the expe- "rience and ſkill of well-trained and ex- "erciſed ſoldiers, ſeeing it is the know- "ledge of warfare that emboldeneth to "fight." So the experienced burgeſſes led on this bold band of citizens as often as their ſkill was called for. At preſent, however, their great knowledge in warfare has not many opportunities of ſhewing itſelf; and as they are chiefly uſed as a guard during the night time, their

their heroic deeds are unfortunately concealed from public view. To do them juſtice, however, they ſeldom ſleep upon their poſt, which is ſaying a great deal for men who are not kept awake by the fear of an enemy. But whether the extreme good order and regularity which is obſerved in the ſtreets, and the very few robberies which are committed, are entirely owing to theſe military men or not, is rather difficult to determine. I believe there are other people of a more civil nature, who ſhare with them the hardſhips as well as the honour of accompliſhing ſo great a taſk. Theſe are a ſet of men who are called in this country Cadies, and who have been formed many years into a ſociety for their own emolument and the public good; a ſociety which is probably as uſeful and extraordinary as ever exiſted. To tell you what theſe people do is impoſſible; for there is nothing almoſt which they do not do. They are the only perſons who may truly be ſaid to have attained univerſal knowledge; for they know every thing and every body; they even know ſometimes what you do better than you yourſelf. The moment a ſtranger comes into Edinburgh, they know it: how long he

is

is to ſtay; whither he is going; where he comes from, and what he is. In regard to the Police, this may be a convenience, otherwiſe it would be a great nuſance. A certain number of them ſtand all day long, and moſt of the night, at the top of the High-ſtreet, waiting for employment. Whoever has occaſion for them, has only to pronounce the word "Cadie," and they fly from all parts to attend the ſummons. Whatever perſon you may want, they know immediately where he is to be found. Truſt them with what ſum of money you pleaſe, you are quite ſafe: they are obliged by the rules of their Order to make good every thing they loſe. A gentleman once ſent one of theſe Mercuries with a letter incloſing bills for ſome hundred pounds; the man loſt it, and the Society (who are reſponſible for theſe loſſes) reſtored the ſum to the proprietor.

Theſe men act likewiſe in the capacity of Sir John Fielding's Thief-takers in London, and take all the thieves here, as they have intelligence of the places where ſuch perſons is likely to be found. In ſhort, nothing can eſcape them:

them: and what Doctor Johnſon ſays of a Frenchman may be truly applied to them;

"Each gainful trade a ſtarving Cadie knows,
"And bid him go to Hell—to Hell he goes."

Theſe are the people who are the great means of preſerving the public peace, and of preventing all thoſe crimes which are generally perpetrated under a Police which is ill-obſerved. It is the certainty of puniſhment which prevents guilt: for when a man is ſure of being diſcovered, he dreads the commiſſion of the ſmalleſt offences. It is well know that the frequency of aſſaſſination in many parts of Italy, is entirely owing to the ſanctuaries which protect the offenders. A man has only to calculate the diſtance he has to run, and the probability he has of being caught, and he perpetrates a murder with impunity.

Nothing can reflect more honour on this City, than the ſafety in which every man finds himſelf and his property. An Engliſhman, who has his houſe broken

ken open twenty times in his life, calls it his Caſtle; and though he is afraid of ſtirring out of his doors after it is dark, he is continually boaſting to you of his liberty, and the ſecurity of his perſon.

The Police of Paris has long been a ſubject of general and deſerved admiration. A man may paſs through the ſtreets there at any hour in an evening, with as little danger as he would in the middle of the day.

It is by the ſame means as in Paris that the Police in Edinburgh is ſo well obſerved, which otherwiſe, from its populouſneſs, and the ſtyle of the buildings, is as much calculated to conceal villains, as any city whatever. No people in the World undergo greater hardſhips, or live in a worſe degree of wretchedneſs and poverty, than the lower claſſes here; but though they are very poor, I believe as a nation, they are very honeſt; at leaſt, their diſhoneſty takes a different turn from that of the common people in England: it runs into that concealed line of

of acting which, under the maſk of inſinuation and hypocriſy, works its way gradually to the purpoſe it wiſhes to attain, and not into that open and avowed villainy which ſeeks a miſerable and precarious ſubſiſtence at the hazard of life, and which, even in danger and death, diſcovers a fortitude that ought to be the reſult of virtue alone.

In defiance of the rigour of the penal laws in England; in ſpite of the immenſe numbers who die by the executioner, I do not find that the laws are in the leaſt better obſerved, or fewer people robbed. From this conſideration I am convinced that frequent executions are not of that utility many people think them of. "It has been obſerved," "ſays Voltaire, "that a man after he "is hanged is good for nothing; and "that puniſhments invented for the good "of ſociety, ought to be uſeful to ſo-"ciety: it is likewiſe evident, that a "ſcore of ſtout robbers condemned for "life to ſome public work would ſerve "the ſtate in their puniſhments, but "that hanging them is a benefit to no-"body but the Executioner."

If

If the mildneſs of penal laws were an inducement to commit crimes, the Scotch would encourage more villains and robbers than any Nation under the Sun, for they ſpare as many as they poſſibly can: but the contrary is very evident; and in all the robberies that ever happened, no act of wanton cruelty, or unneceſſary offence has been known. The gaols here are likewiſe a convincing proof that the malefactors are neither ſo ingenious nor ſo hardened in villainy as with us.

In ſhort, look where you will, you find that, under that numerous ſpecies of laws which form the police of every country, the mildeſt and moſt lenient are productive of the feweſt crimes poſſible; and that good intelligence, with proper inſpection, and not rigorous puniſhment, are the only true means of preſerving public peace. Every man who paſſes any time in this Country will be convinced that too much cannot be ſaid of the excellence of the Scotch laws in this reſpect, and the Magiſtrates who diſpenſe them. The conviction that your perſon and property are really ſecure, is the trueſt argument of liberty in every

very nation; unleſs we agree with an old Commentator, that liberty is "*jus* "*faciendi quicquid velis*;" and that every body has a right to do what they think proper:—a definition which moſt people ſeem inclined to give it: and which, as long as it continues in theory, may be very well—but Heaven defend us from the practice!

I have the honour to be, &c.

LETTER

LETTER XLIV.

On the State of the Agriculture near Edinburgh.

To R. D. Eſq.

SIR,

IN compliance with a former promiſe I will endeavour to give you ſome ſhort account of the country adjacent to Edinburgh, and the ſtate of their Agriculture, though I cannot ſay it deſerves your attention. The three immenſe hills adjoining to the City, and which are named "Arthur's Seat," "Saliſbury Craig," and "Charlton "Hill," are ſo broken, and in many parts ſo precipitately ſteep, that it is impoſſible to uſe them in tillage, and they

they are therefore always kept in graſs, and fed upon by ſheep, cows, &c. On the ſummit of theſe hills the inhabitants of Edinburgh play at their favourite game of *Golf*; and the poſſeſſors of the ground turn it to better account by letting part of it for that purpoſe, than by grazing the whole of it. Around the edges of Charlton Hill they are now cutting out a walk, which, from the amazing height of the hill, and the variety of the proſpects, will, when it is entirely finiſhed, be one of the moſt extraordinary ones in Europe.

The Plough made uſe of in the Lowlands is that without wheels, which they draw with one or two horſes, as the ſoil is very light and ſhallow. The ground all around the Town is paſture, and rented by the inhabitants of the City for their cattle; and they pay for it, upon an average, the ſum of three pounds *per* Acre. Of Corn land the quantity is very inconſiderable, and the crops are in general very bad. In ſome meaſure this may be attributed to the poorneſs of the land; but the Scotch are by no means good farmers. Agriculture is one of thoſe things of which they ſeem

ſeem to have but a very indifferent idea, and which the learned here have never thought of ſtudying. Their fortunes in general conſiſt either of ready money or of houſes in Edinburgh; for thoſe who poſſeſs landed property have it in the Highlands, which are almoſt incapable of cultivation. There are in this Country very few of that middle claſs of Gentry, as with us, who reſide upon their own eſtates, and who, unambitious of mixing with the World, are contented with taking care of their own lands, and living by their induſtry; and who think themſelves no inconſiderable members of ſociety, while confined to the narrow limits of their own *demeſnes*; and while they are improving their hereditary income, add to the beauty of their country, and to Agriculture in general.

I believe many of the Scotch think this ſtudy below their regard. How ſhocking would ſuch ſentiments be held in England! where of late years Agriculture has been matter of univerſal conſideration, and men of the firſt abilities and moſt elevated rank have been ambitious of ſhining in the characters of Farmers;

mers; and ſhunning all the more brilliant ſcenes of public life, where real genius ought to be exerted, have retired without honour, and been ſatisfied with obſcurity.

Nay, ſo far has this faſhion been carried, that a † Gentleman ſhall travel into a remote country, the language of which he does not underſtand, and looking out of his chaiſe window as he paſſes along, ſhall think it neceſſary, on his return, to publiſh a long and tedious account of the Huſbandry of every country he has ſeen.

Some years ago every man who travelled went in the character of a Builder, taking the meaſure of this dome, and that temple, and then relating to his countrymen the height, circumference, &c. of each: now every perſon acts the part of a Farmer; he enquires after the crops, turns over the ſoil, and taſtes the manure, for the benefit of his countrymen, who are to be entertained with his diſcoveries.

† Vide Mr. Marſhal's Tour through Sweden, Ruſſia, &c. and which is filled with theſe Remarks.

Poor

Poor Yorick laughed the firſt of theſe fooleries out of countenance; we now find the want of his talents to ridicule the ſecond: but alas! "where are his "gibes and his merriment now?"—— all paſſed away and forgotten with himſelf!

I have the honour to be, &c.

LETTER

LETTER XLV.

On the Scotch Muſic.

To R. L. T. Eſq;

Edinburgh, May 27, 1775.

DEAR SIR,

AMONGST the other polite arts which are encouraged and admired in this Country, Muſic ſeems to have as many votaries, and to be eſteemed as much, as any other. There are few places where it is made a more requiſite part of female education than at Edinburgh: almoſt every one above the common rank of mankind have ſome knowledge and taſte in it. Though many of the tunes which in England are ſtyled

ſtyled Scotch airs, are the production of modern imitators, and have been forged on the World as the genuine compoſition of this Country, when they have been the offspring of a London Muſic-ſhop: yet there are ſome of very great antiquity, which afford a ſpecimen of the genius of the inhabitants in former ages in this ſcience, and which to this day are univerſally approved of, as expreſſing the natural feelings of the heart, in the moſt tender, ſympathetic, and ſoothing ſtyle. As every one of theſe pieces that have been handed down to us are of vocal muſic, it is moſt probable that the words, which are often highly poetical and beautiful, have been the cauſe of their longævity; notwithſtanding as muſical literature, they are greatly meritorious, and perhaps of the moſt emphatic, plaintive, ſentimental harmony, of any compoſitions that ever exiſted.

Of the originality of this muſic, and of its eſtimation in foreign countries as well as in this, there cannot be a greater proof than an anecdote from Taſſoni, the author of the celebrated Mock-heroic Poem of Sechia rapita, who, in his Penſieri diverſi, tells us in what eſteem a kind of muſic which was peculiar to

this nation, was held even in Italy, that ſeat of the Muſes, long before the time of David Rizzio; and by his deſcription of it, exactly characterizes that ſpecies of which even now we have many and delightful examples *.

As the excellency of vocal muſic conſiſts in the harmony being adapted to the ſenſe and pronunciation of the words, as likewiſe to the accent and cadence of the language it is ſet to, which are different in every different country, and vary as much as the genius and diſpoſition of the inhabitants; ſo theſe ancient Scotch tunes are wonderfully beautiful in this reſpect, and appear with more charms in proportion as you become acquainted with

* It is generally, imagined, that David Rizzio was the Author of this ſpecies of Muſic: but if credit may be given to Taſſoni, it is of much greater antiquity; whoſe words are,

"Noi ancora poſſiamo connumerar tra Noſtri Jacobo Re di Scozia, che non pur Coſe ſacre compoſe "in Canto, ma trovo da ſeſteſſo una nuova Muſica "lamentavole & meſta, differente da tutte l'altre. "Nelche poi e ſtato imitato da Don Carlo Geſvaldo Principe di Venoſa, chi in queſta noſtra Eta "ha illuſtrata anch' Egli la Muſica con nuove mirabile invenzione."

the

the natives, and their manner of ſpeaking and expreſſing their thoughts; as they are formed on ſounds which are familiar to you every where in this country, and here alone have their peculiar grace. Were you to hear a Scotch lady repeat the verſes of any of the true original ſongs, and afterwards to ſing them to the notes, you would find ſuch an affinity to the tone of her voice in ſpeaking that the notes would appear only the accents of the language made exquiſitely ſweet and muſical. The ſentiments alſo of theſe ſongs conſiſting of that penſive, dying ſoftneſs, and expreſſed in ſuch tender and paſſionate words, which are ſo conformable to the genius and inclination of the women, whoſe hearts are ſuſceptible of every impreſſion when aſſiſted with the power of ſuch harmony, make it impoſſible to conceive any human eloquence more delightful and more perſuaſive.

The modern Muſic of this Country (of which there are very few Compoſers, notwithſtanding the great encouragement it meets with, and makes one of the principal diverſions of every great town in Scotland) is not of the ſame

excellence, or breathes that natural ſpirit and agreeable ſweetneſs which diſtinguiſhes that of former times. At preſent they rather endeavour to imitate other nations, that to have a ſtyle peculiar to themſelves; and their pieces are made up of ſuch variety of taſtes, that they may be ſaid to be harmonic Oglios. Such is the caſe of my Lord Kelly, whoſe admirable talents and genius in this ſcience have been corrupted and reſtrained by his poorly copying the compoſitions of other maſters. Had he purſued that originality of fancy and expreſſion, which is really natural to him, there is no doubt but that Scotland, at this hour, might have boaſted her muſical excellence, equal to any other nation in Europe. As a proof of this, I refer you to thoſe wilder compoſitions, where his proper genius has broke forth, where his imagination heated by wine, and his mind unfettered by precept, and unbiaſſed by example, has indulged itſelf in all its native freedom. But, in general, too cloſe an obſervance of the Italian manner has corrupted him, and many other compoſers of this Country; and, I am afraid, is ſpreading alſo its contagion in ours. In a few years, probably, we

ſhall

ſhall have no more remains of the true Engliſh Muſic, than there is here at preſent of that charming ſpecies which I before mentioned, and which, if beauty could inſure immortality, ought never to die.

I would not have you imagine, from what I have ſaid, that I am not an admirer of Italian Muſic; ſo far from it, I greatly eſteem it, and think it deſerves the higheſt degree of commendation as Italian Muſic, as Muſic adapted to the ſpirit and diſpoſition of Italy; in which ſenſe it certainly excels the muſic of all other countries, which are leſs ſuited to the ſentiments and expreſſion of their reſpective inhabitants. But this is ſo far from being the reaſon why other nations ſhould imitate it, that it is the very reaſon they ſhould not. It is the ſame with muſic as with languages: the tone and pronunciation of which expreſs the ſentiments of any particular people, much better than the ſame words delivered by the mouth of a foreigner; as likewiſe words of quite an oppoſite ſignification, are often expreſſed in different languages in the ſame tone of voice. Thus, for inſtance, ſentences of interrogation and

admiration, by an Italian, would be ſpoken in tones not unlike the ordinary tones of the Engliſh voice when we are angry. That muſical expreſſion varies in the ſame manner, you will ſtand in need of no other demonſtration than to tranſlate any foreign ſong into our tongue; ſo that the ſame note ſerves the correſponding word in each, and you will ſee, provided you have a perfect knowledge of the harmony of both languages, what different ideas will be excited by it, accordingly as it is applied to words; and how improperly, perhaps, it would expreſs the paſſion in the Engliſh.

One of the principal entertainments in Edinburgh is a Concert, which is ſupported by ſubſcription, and under the direction of a Governor, deputy Governor, Treaſurer, and five Directors, who procure ſome of the beſt performers from other countries, and have a weekly Concert in an elegant room, which they have built for that purpoſe, and which is ſtyled St. Cecilia's Hall. It is rather too confined; but in every other reſpect the beſt accommodated to Muſic of any room I ever was in. The figure of it is elliptical, and the roof is vaulted, and a ſingle

a ſingle inſtrument is heard in it with the greateſt poſſible advantage. The Managers of the Concert have a certain number of tickets to diſtribute to their friends, ſo that none are admitted but the people of faſhion. Though the band is a good one in general, yet I cannot ſay much in favour of the vocal performers.

The natives of this country are not remarkable for their abilities in ſinging; and except in a few of the real Scotch tunes, I have never met with a voice that had either compaſs or an agreeable tone. But in order to make up this deficiency in their own countrymen, the managers take care to have ſome of the beſt ſingers from London and Italy. At preſent they have ſome tolerably good ones, who are not quite ſo admired as a Gabrielli or a Tenducci would be: the latter of whom, before he fled from Great Britain, reſided here a conſiderable time, and was one cauſe of introducing that rage for Italian muſic, which is now ſo predominant. Indeed, the degree of attachment which is ſhewn to Muſic in general in this country, exceeds belief. It is not only the principal entertainment, but the conſtant

topic of every converſation; and it is neceſſary not only to be a lover of it, but to be poſſeſſed of a knowledge of the ſcience to make yourſelf agreeable to ſociety.

In vain may a man of letters, whoſe want of natural faculties have prevented him from underſtanding an art, from which he could derive no pleaſure, endeavour to introduce other matters of diſcourſe, however entertaining in their nature: every thing muſt give place to muſic. Muſic alone engroſſes every idea. In religion a Scotchman is grave and abſtracted; in politics ſerious and deliberate: it is in the power of harmony alone to make him an enthuſiaſt.

What a misfortune it is to the country, and how trifling does it appear to a ſtranger, to find ſo many philoſophers, profeſſors of ſcience, and reſpectable characters, diſputing on the merits of an Italian fiddle, and the preciſeneſs of a demiquaver; while poetry, painting, architecture, and theatrical amuſements, whoſe province it is to inſtruct as well as to amuſe, here couch beneath the dominion of an air or a ballad,

a ballad, which at beſt were only invented to paſs away a vacant hour, or eaſe the mind from more important duties!

I have the honour to be,

yours ſincerely.

LETTER

LETTER XLVI.

To R. D. Eſq.

SIR,

YOU have already received ſo many letters from this country, that you will imagine I think of making it my reſidence; and, in truth, I have in ſome meaſure begun to conſider it as my home. But alas! every thing in this vile world is tranſitory and uncertain. After all the agreeable hours I have paſſed here, the remembrance of which will ever be dear to me, I am on the point of taking my leave of this kingdom. Travellers, you know, generally affect a ſorrow on parting with thoſe who have received them civilly; and ſometimes, probably, may feel one. But I can aſſure you,

you, that on this occaſion it is not neceſſary "to aſſume a virtue which I have not." I am ſo well convinced of the merit of thoſe I leave behind me, that I feel the moſt ſincere regret for my departure.

The wandering life I have hitherto led, has by no means extinguiſhed theſe ſenſations: for, though I deſpiſe all attachments to this place or the other, merely for being ſuch, I make it my ſtudy to conform, as far as I can, to the opinions, and even to the prejudices of every country into which I go. Every man ſhould do ſo, becauſe it is the means of making his own happineſs.

Whatever you may think of the diſagreeableneſs of hurrying from place to place, unſettled and unconnected, let me tell you, that travelling has its pleaſures Solon, you will remember, was ſo well convinced of the truth of this maxim, that he began his travels at fifty years of age. The celebrated Madame Bocage ſays, "notwithſtanding the regret of leaving our friends, the time ſpent in travelling is probably the moſt pleaſing of our lives, and that which paſſes away

"way moſt rapidly. By habit, objects
"become inſipid to us, as we do to others.
"Let us then change our country and
"we ſhall become new: for, though man-
"kind are the ſame every where, their
"paſſions and their manners, which we
"obſerve under different forms, continu-
"ally excite our wonder, and furniſh
"new matter for our attention."

But it is not the preſent moment alone that is thus profitably or pleaſingly employed; it is the recollection of theſe ſcenes in future life. A man ſhould not forget that there are a number of ſolitary years in reverſion, when the body, weakened by ſickneſs or worn out by pain, forcibly tied down to one place, leaves the mind free and active, and whoſe reflections muſt then be his only entertainment. If he has none of theſe reſources in his own mind, his ſituation is truly pitiable: for the ſeaſon of the paſſions is of very ſhort duration.

But adieu to moralizing! The little time I have now left me, muſt be employed in acknowledging the numerous civilities I have received, and in parting from thoſe I moſt eſteem. I wiſh this laſt office

fice over, for it is a very painful one, and anſwers no one purpoſe that I know of but that of making us more melancholy. Were I to ſpare my own feelings alone on this occaſion, I might probably be willing to eſcape without the ceremonies of an audience; but the gratitude I owe the Scotch, muſt make me forego ſuch a thought. The laſt impreſſions we make, too often ſtamp the character; and as you have already ſeen the favourable opinion I entertain of this nation, I ſhould be happy to find myſelf, in my turn, not entirely diſregarded or forgotten. But be thoſe ſentiments what they may, on my part I ſhall have fulfilled my wiſhes, if I have diveſted you of thoſe prejudices which too many Engliſh indulge in regard to the Scotch, and convinced you that the Inhabitants deſerve our attention not leſs than the country itſelf.

I have the honour to be, &c.

FINIS.

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